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The Living Church

A Weekly Record of its News its Work and its Thought

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The Rt. Rev. P. T. Rowe, M. A.

BISHOP OF ALASKA

Peter Trimble Rowe was born in Toronto, Ontario, Nov. 20, 1856. He entered Trinity University, Toronto, graduating B. A. 1878, and M.A., 1880; was ordained deacon Nov. 3, 1878, and priest Nov. 14, 1880, by the Rt. Rev. F. D. Fauquier, D.D., D.C.L., first Bishop of Algoma.

Mr. Rowe was appointed as missionary to the Ojibway Indians at Garden River and along the north shore of Lake Huron, ministering also to the scattered whites in the same territory as well as on the islands of St. Joseph and Cockburn, which embraced a coast line of 150 miles, and traveling by means of small boat in summer and on snow shoes in winter. He established new missions (Garden River being an old mission) at Victoria Mine, Macdonald Township, Laird Township, Dessert Lake, Caribou, Otter Tail Lake, Bruce Mines, Thessalon, Mississaugua, Cockburn, Hilton, Jocelyn, Richard's Landing, and Sugar Island.

In 1882, June 1st, he was married to Dora H., daughter of the late Rev Dr. John Carry.

Appointed by the late Bishop Harris, of Michigan, as missionary in charge of the newly formed mission at Sault Ste. Marie, Mich, and Chippewa county, he entered upon duty July 2, 1882. In addition to St. James', Sault Ste. Marie, he established the present flourishing mission at Bay Mills, and ministered to many congregations at Pine Rest, Donaldson, Pickford, Detour, Stevensburg, Pinegrove, and Sugar Island. For three years he had also, and at the same time, the charge of the church of the Good Shepherd, St. Ignace, and Newberry. The church at Sault Ste. Marie has been enlarged three times, and now has a seating capacity of 300. A splendid pipe organ was placed in the church a few years ago. A substantial rectory was built in 1883, at a cost of $2,000. A beautiful chapel was built at Bay Mills at a cost of $2,000. The Confirmations have averaged 20 a year, or 260 in all; Baptisms, 650; marriages, 200. Four candidates have been prepared for Priests' Orders, who are ordained and occupying important parishes, and have been the means of bringing into the Church two others. He has held for several years the position of superintendent of schools for the county, and examiner of teachers for the city.

The Rev. Peter Trimble Rowe was elected Bishop of Alaska at the late General Convention on Oct. 16th, and was consecrated in St. George's church, New York, on St. Andrew's Day, Nov. 30, 1895. The Bishops of Albany, New York, and Michigan, were the consecrators, the Bishop of Central Pennsylvania was the preacher, and the Bishops of Nebraska and Oklahoma were the presentors.

Bishop Rowe is a man of high intellectual attainments, speaking several languages; he is in the prime of life, with abounding physical energy; a devout and devoted man, than whom, we believe, no better could have been chosen from the priesthood of the Church for the heroic and self-sacrificing work which Alaska needs. May we be permitted to add, without seeming to intrude upon the privacy of his happy home life, that he has a wife of the same heroic spirit, who says: "Do not consider me. Go, if it be the will of God!"

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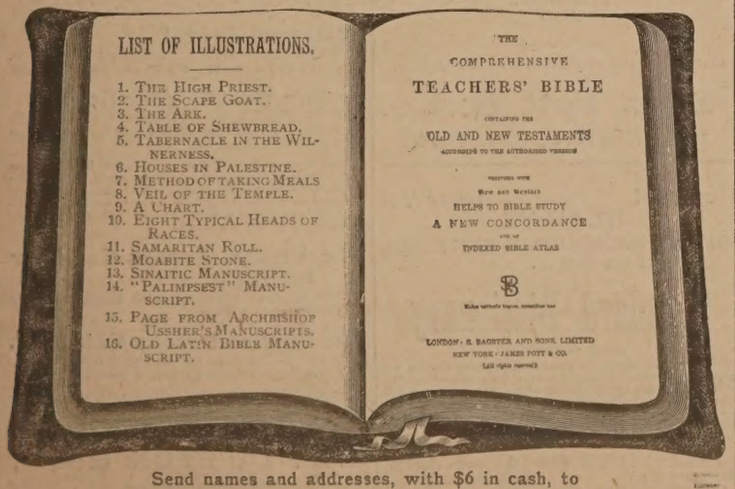

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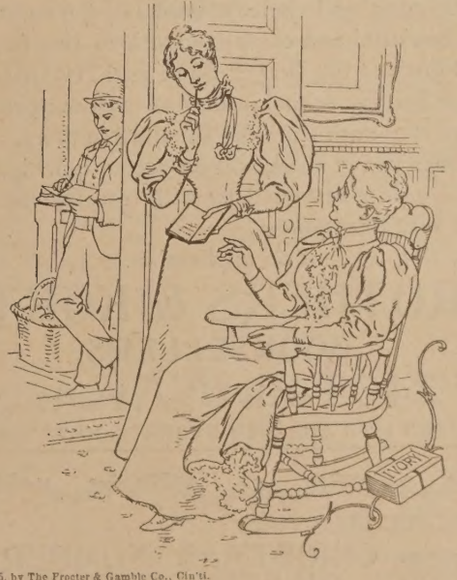

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The Living Church

Saturday, December 7, 1895

News and Notes

THE new Bishop of Rochester, Dr. Talbot, formerly warden of Keble College, Oxford, has been presented with a pastoral staff by members of the college who graduated during his wardenship. The presentation was made by the Rev. J. O. Johnson, principal of Cuddesdon. It was explained that the staff was a personal gift, not a gift to the diocese, as having been presented by persons from outside the diocese. It will be used by the Bishop during his life and buried with him when he dies. After the presentation the party proceeded to the chapel, where after the service, the Bishop gave them his episcopal benediction. The Bishop has also been presented with a beautiful pectoral cross of gold and precious stones, by the council and tutors of Keble College.

THE funeral of Mrs. Alexander, the accomplished wife of the Bishop of Derry, was marked by a great public demonstration of sorrow and sympathy. Signs of respect abounded in the complimentary mourning that was generally worn, flags at half-mast, blinds and shutters drawn in all the thoroughfares of the city, and groups of citizens with uncovered heads. The Dean of Derry read most of the burial service, but the Bishop himself took the committal, and at the conclusion he gave the benediction to his "children and his friends." It was a beautiful and affecting scene, such as is seldom witnessed. Truly, the Church fails not of saints even this worldly age.

A CURIOUS story is in circulation by way of explaining the recent course of Russia in seeking a closer understanding with Germany and Austria. The new French ministry—the thirtieth we believe in twenty-five years—includes among its members as minister of foreign affairs a M. Berthelot, heretofore a professor of chemistry, who is also a vegetarian, a "universal peace fanatic," and a sympathizer with socialism. This is on the face of it a strange choice for such a position in the present condition of things in Europe. Professor Berthelot, shortly before his appointment, put forth a leaflet for his students containing a prophetic forecast of the great things of the coming century. Chemistry is to abolish agriculture, coal mining, and the use of fuel. Condensed food sufficient for a year's supply will be carried in a box in the pocket. Heat will be obtained from the interior of the earth in sufficient amount to run all the machines in the world for indefinite centuries. All travel will be by balloon. National boundaries will be obliterated. Wars will cease. The entire surface of the earth will become one vast park. People will become softer, milder, more reasonable. In short we are on the threshold of the golden age. When this gentleman was appointed to a position which brought him suddenly into the atmosphere of European diplomacy at a critical moment in the history of nations, this pamphlet was, by the kindness of the German minister at St. Petersburg, brought to the attention of the Russian government. There it was taken very seriously. The Czar not unnaturally concluded that it was idle to waste time with a dreamer like this, or with a government capable of making such an appointment.

WE are sure many of our readers were interested in the mission of Bishop Corfe to Corea. On a very small grant from the S. P. G., barely sufficient to secure the necessities of life to a few men living in common, Bishop Corfe volunteered to lead the vanguard of the Anglican Church to this strange and much neglected heathen land. He was joined by a small band of devoted men, among them, we believe, one or two Americans who went out as lay-workers. An appeal has been made in England for three or four more priests, but the Rev. M. N. Trollope, chaplain to Bishop Corfe, writes to *The Church Times* that he has received but one answer, and that from an old missionary in feeble health. The same letter states that the Oxford mission at Calcutta is simply crippled for want of men, and that other missions have the same story to tell. To cap the climax, it appears that the S. P. G. was only able to scrape together last year "the shameful total" of nine clergymen for all its many mission stations. It is to be hoped that such a year's experience does not indicate a settled decline of the missionary spirit.

A REMARKABLE gathering met in conference on temperance legislation in London House, a short time ago. It was under the presidency of the Bishop of London, and there were present the most representative men of the various religious bodies. Among these were seven bishops of the Church of England, Cardinal Vaughan, head of the Roman body, and the most prominent leaders of Dissent. The resolutions adopted touched, "with marked sobriety," upon the various aspects of the temperance question as it presents itself to the attention of Englishmen at the present time, and recommended that certain of the measures now under public discussion should be adopted in Parliament: while with reference to others, such as the Bishop of Chester's plan, it was suggested that there should be local option. It was agreed to apply for a Parliamentary Committee of both Houses to inquire into the whole question.

THE Western railways comprising the "Western Lines Passenger Association" have arranged to use a joint clergy half-fare permit, good over all the lines represented. This will be a great convenience to the clergy residing in the territory of which Chicago is the eastern railroad terminus. One permit will serve from Chicago south to the gulf and west to the Pacific ocean. This is a very liberal and convenient arrangement, and will save trouble both to the clergy and to the managers. Heretofore it has been difficult for a clergyman to get a permit on any road except the one upon which he was located. By the present plan, one application secures the one-half rate on all, or nearly all, the Western roads.

MR. MAURICE F. H. DE HAAS, the well-known artist, died at his home, in New York City, Saturday morning, Nov. 23rd. A slight illness, of which little notice was taken, developed into a heart affection, which terminated suddenly. Mr. de Haas was born in Rotterdam, Holland, on Dec. 12, 1832. He studied in his native city, and at The Hague, and also pursued a course of studies in London during the year 1851, where he devoted himself to water colors. His sketches of scenes on the English and Dutch coast, at this period, attracted so much attention that in 1857, at the age of 25, he was appointed artist to the Dutch navy. In 1859, chiefly through the persuasion of the late August Belmont, he went to New York. He quickly won a high reputation there, and four years later was elected an associate of the National Academy of Design. In 1887 he was made an Academician, and was one of the original members of the American Society of Painters in Water Colors. Mr. de Haas' forte was pre-eminently that of a marine painter, and among the best known of his pictures are "Farragut's, Fleet Passing the Forts Below New Orleans," "Deserting the Burning Ship," "Off the Coast of France," "The Beach at West Hampton," "Moonrise and Sunset," "Sunset at Cape Ann," "Dundle Cove, Isle of Wight," "A Marine View, Scarborough," and "The Rapids above Niagara." His last work, called "Boone Island Light," and judged to be one of his very best efforts, was finished on the very day he was taken with the first symptoms of his illness. The funeral, which took place at the Academy of Design, Tuesday, Nov. 26th, was conducted by the Rev. Dr. Wm. S. Rainsford, of St. George's church. It was attended by a large gathering of artists.

THE Brotherhood of St. Andrew is slowly making its way in England. The vicar of Over, Winsford, Cheshire, gives an account of the organization in his own parish. It was started a year ago with five or six. There are now about eighteen members. They all belong to the working classes. "From our Saturday evening discussion," says the vicar, "there has developed a very intelligent Churchmanship. 'I never knew why I was a Churchman before,' said one to me a short time ago. We have read and discussed together various little manuals on Church doctrine and history, and they have now all more or less extensive grasp of the Church's position. Next, they have started a Bible class for young men on Sunday afternoons, which they work and conduct themselves. Thirdly, we are about to undertake cottage missions in the more remote parts of our country parish. We have had cards printed, and the Brotherhood is to descend *en masse* upon the houses in a certain vicinity and compel them to come into or near a cottage, where I hope to deliver addresses."

THE Patriarch and Holy Synod of Constantinople have addressed to the Eastern Churches an encyclical letter in response to Pope's Leo's encyclical on the reunion of the Churches. After speaking of the strong desire for unity that must exist in every Christian heart, and referring to the prayers on this behalf constantly offered in the Liturgy, it is declared that the Holy Orthodox Church of the East is always ready to receive any proposal of union, provided the Bishop of Rome shall shake the innovations of later centuries and return to the teaching of the seven holy ecumenical Councils. Without this, every proposal for unity is "a vain and simple thing." The letter then complains that, instead of working for unity, the Papal Church has taken every means of fomenting divisions in the East. It has offended the consciences of the humbler Orthodox Christians "by deceitful workers, transforming themselves into the Apostles of Christ, sending to the East clergy wearing the dress of Orthodox priests, and using many other deceitful and cunningly devised means for the success of its proselytising aims." The document ends not with a "quadrilateral," but with seven points, of which it says that if the Western Church can prove that they ante-dated the ninth century, the Eastern Church will have nothing further to say; but if, as the Easterns are convinced, no such proof is possible, "the Eastern Catholic and Orthodox Church" calls upon Western Christendom to return to the ancient paths. Otherwise, it is said, "it is better to have a praiseworthy war than a peace which separates us from God." It is worthy of notice that the general sense of this letter is not unlike the attitude adopted by the Archbishop of Canterbury published soon after the promulgation of the Papal encyclical.

ATHLETICS, as we have frequently maintained, have their rightful place in college life. As tending to preserve a sound mind in a sound body, they should be engaged in more or less by every student. That in many cases indulgence in them has been carried to excess, cannot be denied. In the recent action of Harvard excluding athletics from the curriculum, it is possible that there may be indications of a re-actionary swing of the pendulum. But there can be no question that college faculties and students should alike protest against and put a stop to the course of things recently made public, in which men are paid from $25 to $250 to play in "strictly amateur" college elevens. President Schurman of Cornell is justified by such cases, in his declaration that "the fierce desire to win is eating the heart out of the genuine sportsman's love of sport for sport's sake, that the true end of sport is not victory, but the thrill of contending honorably for it, and that the method of seeking victory by the aid of professionals is alike destroying the sport, interfering with the work of students, and impairing the good manners, morals, and general manliness of the ameteur athletics."

New York City

Bishop Potter having set forth a special prayer in behalf of the Armenian martyrs, it was used in the churches of the diocese last Sunday.

During the present week Miss Sarah F. Smiley begins a course of Advent Bible lectures at St. Agnes' chapel, of Trinity parish.

The children of God's Providence Mission under the care of Miss Mather, deaconess, enjoyed a most substantial feast of good things on Thanksgiving Day.

Bishop Potter has introduced some new regulations regarding the preparation and examination of candidates for Holy Orders in this diocese; and has placed particulars in the hands of his chaplain, the Rev. R. H. Baldwin.

The annual meeting of the City Missions Society was held at St. Agnes' chapel, on Sunday afternoon, Nov. 24th. Bishop Potter presided and made an address. President Seth Low, of Columbia College, also spoke.

Father Hugh, of the community of St. Benedict, announces that arrangements have been made with a western bishop for a continuation of the work of the order, which will remove from its site at Jerico Mountain, Pa.

The archdeaconry of New York met at Grace church chantry, Tuesday, Dec. 3rd. The session was opened by a celebration of the Blessed Sacrament in the church adjoining. Interesting routine business was transacted.

On Thanksgiving Day, the City Missions Society gave its usual dinner to the poor at St. Barnabas' House. Greater pains than usual were taken to provide only for persons known or ascertained to be worthy. Dinners were also sent out to homes of the deserving poor.

The new rector of the church of the Incarnation, the Rev. Wm. M. Grosvenor, was instituted into the rectorship by Bishop Potter, on the morning of the first Sunday in Advent, Dec. 1st. He preached to his new parishioners on the afternoon of the same day.

The 23rd annual meeting of the Church Mission to Deaf Mutes, was held Monday, Nov. 25th, in the parish house of the church of St John the Evangelist. The reports of the society for the past fiscal year were read by the general manager, the Rev. Dr Thomas Gallaudet, and ordered published. Routine business was transacted.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, a Bible lecture of exceptional interest in connection with Dr. Peters' former exploration of Babylonia, was delivered on the evening of the first Wednesday in Advent-tide. The theme was "Babylonian Temples and the Temple of Jerusalem." The lecture was illustrated with lantern slides.

The regular quarterly meeting of the Church Periodical Club was held at the guild room of St. Bartholomew's church, Nov. 27th. Bishop Brooke, of Oklahoma, presided, and gave some account of the good work which had been done by the Church Periodical Club in his jurisdiction. He spoke of the need of current literature to keep the clergy and laity in touch with the times, also of the need of a greater distribution of books on the Church and her ways.

The new parish house attached to St. Philip's church was dedicated Saturday afternoon, Nov. 23rd, by Bishop Potter. The service was simple, consisting of the singing of Psalms and anthems, an address by the rector, the Rev. Hutchins C. Bishop, and the benediction by the Bishop. The parish house has been in use since early in October. The building, situated at 127 W. 30th st., is constructed of buff brick, is five stories high, and is excellently adapted for its special purposes. It is the only club house in the city for the use of young colored men. Bishop Potter was escorted through the entire house by the rector, and expressed himself much gratified at the completeness of the arrangements. A description of the edifice has already appeared in the columns of THE LIVING CHURCH.

At the Thanksgiving supper at St. Bartholomew's Rescue Mission about 450 unemployed men partook. The supper consisted of turkey sandwiches, bowls of coffee, fruit, and pumpkin or mince pie to each man. Some 500 men and women, friends and patrons of the mission, found seats in the gallery and on the platform, where they could see the supper served. Among the visitors on the platform was Mrs. Wm. H. Vanderbilt, accompanied by the rector, the Rev. Dr. Greer. While the men were seated, they listened to an organ recital by Prof. Hayden. Then came the supper, which was distributed by members of St. Andrew's Brotherhood. After the men had eaten, Col. Hadley, the superintendent, made a short address, urging them to become Christians. A number of workers of the mission followed with brief remarks. A collection amounting to considerably over $600 was taken up, and will be used to defray the expense of a similar supper next year at Thanksgiving. Inasmuch as many men had failed to gain admission, Col. Hadley arranged for a repetition of the supper the next evening for their benefit, and for other unemployed men who might come.

On St. Andrew's Day, St. George's church, New York, was crowded with an earnest congregation of the friends of missions, at the consecration of the Rev. Peter Trimble Rowe, as Missionary Bishop of Alaska. The sermon was preached by the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Wyoming and Idaho. At the service of consecration, the Rt. Rev. Wm. Croswell Doane, D.D., LL.D., Bishop of Albany, and the Assessor of the Presiding Bishop, acted as consecrator, and was assisted by the Rt. Rev. H. C. Potter, D.D., LL.D., Bishop of New York, and the Rt. Rev. Thomas F. Davies, D.D., LL.D., Bishop of Michigan. It was the first occasion in the history of the Church in the United States of the consecration of a bishop on St. Andrew's Day.

Philadelphia

The theatre services will enter upon their 15th season on the first Sunday evening in January at the Walnut st. theatre. The Rev. Dr. S. D. McConnell will preach the opening sermon, to be followed by the Rev. Drs. Bodine, McVickar, and others.

The lesson studies for Sunday school teachers are to be held this winter in the Church House, commencing at 4 P. M. on Saturday, 7th inst, when the lesson will be taught by Bishop Whitaker.

Epiphany chapel, under the charge of the Rev. O. S. Michael, has made the first offering, amounting to $37.62, for the diocesan library which is to be located in the Church House.

Bishop Whitaker preached the sermon on Sunday evening, 24th ult., before the parish chapter of the Brotherhood of St. Andrew, at the church of the Holy Apostles, the Rev. H. S. Getz, rector, from the text, Acts xx: 35, last clause, the occasion being an annual meeting of the chapter. The annual report was read, showing 62 members enrolled.

A service was held on Sunday, 24th ult., at St. David's church, Manayunk, the Rev. F. A. D. Launt, rector, in commemoration of the Mission held one year ago under the auspices of the four churches in the 21st ward. Addresses were made by the Rev. Dr. E. A. Bradley, of New York City, and the Rev. Dr. O. A. Glazebrook, of Elizabeth, N. J., who were the missioners last year.

The corporation of the church of the Holy Comforter, West Phila., has transferred to the corporation of St. Stephen's church, (the Rev. Dr. S. D. McConnell being rector of both), the northwest corner of Haverford ave. and 48th st., 149½ by 151½ feet, for a nominal consideration, subject to a ground rent of $120 per annum.

The 4th annual service of the Choral Union of the vested choirs of the Northeast Convocation was held in the church of the Advent, the Rev. H. S. Clapp, rector, on Thanksgiving evening. Among the numbers sung were Mozart's *Gloria* from the 12th Mass; *Magnificat* in F by Tours; and Farebrother's anthem, "O give thanks." The sermon was preached by the Rev. Dr. A. G. Mortimer.

A special musical service consisting of choral Evensong, and a sermon by the Rev. Dr. J. B. Faulkner, rector, repeated by request, on "The wisdom of the children of this world contrasted with the wisdom of the children of light," was given at Christ church, Germantown, on Sunday, 24th ult. The choir of 42 voices under the direction of Mr. C. E. Forsdick, organist and choirmaster, has recently been re-organized, and special efforts are in progress to make the services attractive and interesting.

The annual dedication festival of St. Clement's church, the Rev. G. H. Moffett, rector, commenced on Saturday, 23rd ult, that being the feast of its patronal saint. On Sunday, 24th ult, the annual sermon was preached by the Rev. Father Convers, S. S. J. E., a former rector, but now of Boston, his theme being "The Church observances and ritual." In the evening all the guilds and societies of the parish united in a procession carrying their banners, etc.; Father Convers was again the preacher.

The 12th annual meeting of the board of directors of the Kensington Hospital, (unsectarian), was held at the Episcopal rooms on Monday, 18th inst. Dr. Charles P. Noble, surgeon-in-chief, reported that 254 patients were treated in the hospital during the year, and 156 others in the dispensary. Six nurses were graduated from the training school during the past year. Bishop Whitaker was re-elected president; Wm. P. Ellison, secretary and treasurer; and a board of nine other gentlemen as directors.

Besides the charitable bequests contained in the will of Mrs. A. M. Powers, as mentioned in THE LIVING CHURCH last week, are a large number of private bequests, which were announced on the 29th ult. Among these are legacies of $5,000 each to the Rev. Drs. Charles C. Cooper, Wm. W. Farr, W. N. McVickar, and Phillips Brooks of Boston. In one of the five codicils, the sum of $3,000 is bequeathed to the Rev. Dr. J. B. Falkner, of Germantown. Special directions are given that all these amounts be paid the legatees within three months after her decease, free of the collateral inheritance tax.

On Wednesday evening, 27th ult, there was a silent marriage ceremony in All Souls' church; the rector, the Rev. J. M. Koehler, assisted by Mr. O. J. Whilldin, a student in the Divinity School, joined in holy matrimony two deaf-mutes, members of the parish. The rector read the service orally, and it was interpreted in the sign language by Mr. Whilldin. The questions and benediction were given both orally and in the sign language simultaneously, by the rector. The groom and bride made answer by signs, although, like the rector, born deaf-mutes, they have learned to speak as readily and fluently as persons who have never had any defect in their speech.

The Divinity School has an unusually large number of students in attendance in different ways on its lectures. The junior class contains 14 men from all parts of the country and Canada. Among the latter are a Johns Hopkins man, a successful University Extension lecturer, and a minister of "the Disciples" body. The seminars in Christian ethics, the theology of the Incarnation, and in Hebrew, are attended by outside clergymen as well as students in the school. The special courses of lectures this year will be given by Prof. James, on "The History of Preaching," and Prof. Battin, on "The Canon of the Old Testament."

Thanksgiving Day there were large congregations at most of the churches. Some of these were handsomely decorated with fruits, flowers, etc. At St. James' church there were choice flowers on the altar, and smilax, fruits, and vegetables were arranged on the pulpit and choir stalls. The rector, the Rev. Dr. J. N. Blanchard, preached from the text, Nehemiah xii: 27. The vested choir sang the *Benedicite*, composed by Mr. Lacey Baker, the choirmaster, and the anthem, "Oh, Lord, how manifold are Thy works." The flowers, fruits, and vegetables which served to adorn the church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, after the services were ended, were divided between the Harrison memorial house of the Episcopal hospital, the House of Mercy, and the poor people of the parish. The little ones at the Home of the Merciful Saviour for crippled children were gathered in the chapel in the forenoon, and afterwards feasted on turkey, cranberry sauce, etc., the greater portion of the viands being contributed by friends of the institution.

The 62nd anniversary of the Bishop White Prayer Book Society was held on Sunday evening, 24th ult., in St. James' church, the Rev. Dr. J. N. Blanchard, rector. The annual report read by the Rev. Dr. J. DeW. Perry stated that of the 24,000 Prayer Books, 9,774 copies were distributed in the different dioceses and missionary jurisdictions, in Africa, and among the seamen in the U. S. Navy. Since the issue of the revised Book in 1892, the General Prayer Book Society reports a distribution of 1,100,000 copies. The treasurer's report showed receipts $3,276 66; present balance, $1,725.23, made up principally of a legacy, and of a ground rent recently paid off and not as yet re-invested. Death took two members from the board during the year: Mr. Lemuel Coffin, who was a member for more than 39 years; and the Rev. Dr. E. Y. Buchanan, the last of those who received Holy Orders from Bishop White, after whom the society is named. The sermon was preached by the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh, from the text, "The taste of it was like wafers made with honey," Exodus xvi:31. The singing by the newly re-organized choir, under the direction of Mr. Lacey Baker, was unusually good.

The Church House of the diocese was formally opened on Monday, Nov. 25th, by appropriate services. At 7:30 A. M. there was a celebration of the Holy Eucharist by the Rev. G. Woolsey Hodge. At 11 A. M. there was a second celebration, Bishop Whitaker officiating, assisted by Bishop Brooke of Oklahoma. The sermon was preached by the Rev. Dr. John Fulton, from the text, St. John xiii: 12 (last clause) and 15. Bishop Leonard of Nevada and Utah, and about 80 of the clergy of this diocese were present. The dedication took place in the evening. Mr. J. Vaughan Merrick, addressing the Rev. G. Woolsey Hodge, chairman of the committee on the Diocesan House, gave a resume of the work up to its completion, and explained the purposes for which the different rooms will be used. He said that the estimates of the cost presented to the last convention have not been exceeded. The total cost of the building, without furniture, has been less than $80,000, making total cost of building and lot, $162,500. Of this sum $60,000 has been borrowed on mortgage, as authorized by convention; $92,500 obtained on subscriptions, leaving $10,000 still to be raised in order to pay for outstanding contracts. Mr. Merrick then handed the key to the Rev. Mr. Hodge, who in a brief address transferred it to the board of custodians, of which Bishop Whitaker is the head. The latter in his acceptance of the trust, thanked the Rev. Mr. Hodge and his associates, and said that "the building is an ornament to the city and a credit to the diocese. The Bishop's room has been furnished with exquisite taste and liberal generosity. Taking it as a whole, we see with what wisdom, sagacity, and forethought, all the arrangements have been made. It is 14 years since Bishop Stevens asked the convention to build a diocesan house. It is more than five years since it was proposed that this work should be undertaken." The Bishop then proceeded with the dedicatory service. An address was made by the Rev. Dr. W. B. Bodine, who was followed by Mr. George C. Thomas, who spoke on behalf of the laity. The music both forenoon and

evening was rendered by a choir of clergymen under the direction of the Rev. R. E. Dennison, with the Rev. J. C. Mitchell at the organ. The offerings were devoted to the completion of the building fund. The building is four stories high, with an attic. The type of architecture is the Gothic of the Tudor period, the pointed gables and windows in the assembly room, the diamond-paned windows in the Bishop's bay, and the entrance door-way, with its deep mouldings and appropriate carvings, give it an ecclesiastical character. It is built of Indiana limestone up to the second story windows, above which it is of gray brick, with Indiana limestone trimmings around the windows, bays, and gables. The roof is blue slate with gray terra-cotta cresting. Eight clustered columns extend from the second floor of the building to the shoulders of the gables for the purpose of supporting life-size statuary figures. The structure is entirely fire-proof, the floors being of steel beams and hollow brick arches. The roof is constructed of iron rafters, two-inch plank, and slate. The finish is hard wood throughout. The first floor contains two stores fronting on 12th st. The entrance to the Diocesan House is in the centre of the Walnut st. elevation. The vestibule is lined with Indiana lime-stone, and the spacious hall has hardwood wainscot and tile floors. To the east of the entrance is the library, 32 by 44 feet, with coffered ceiling and large open fire-place. Adjoining in the rear is the librarian's room, which connects by private iron stairs to a large fire-proof vault beneath, for the accommodation of valuable Church records. On the second floor is the assembly room, which is to accommodate 250 people. At the further end is the chancel, robing room, and organ loft. The chancel can be separated from the rest of the room, when desired, by a curtain. The room is 20 feet high, and has an effective arched ceiling with plaster ribs and 48 ornamental bosses, with an electric light outlet in each. The ceiling of the chancel is treated in like manner. The room will be used chiefly for meetings of the clergy and laity, or of the Woman's Auxiliary; for ordinations occasionally; for Quiet Days; meeting of the Clerical Brotherhood, etc. On the same floor, at the corner of the streets, is the Bishop's room, provided with fire-place, etc. Adjoining are the secretary's and treasurer's rooms, large board and committee rooms, an ante-room for visitors, and a cloak room. On the third floor is a room for the Woman's Auxiliary, accommodating 150 persons, and committee rooms (23 by 15 feet and 23 by 13 feet) adjoining. These rooms are provided with large closets for storage of books, pamphlets, etc. On the same floor, on the opposite side of the hall, are five offices, each 21 by 15 feet, and a small office adjoining. The fourth floor contains a reading room, 30 by 36 feet, which may be used to accommodate a Church club. Adjoining is a large conversation room, 30 by 37 feet, and three committee rooms, each 15 by 21 feet. On the same floor are the janitor's private apartments. A stair connects the same with the fifth floor in the attic, where several additional rooms can be provided if necessary. This floor also contains tanks, steam coil, etc., for ventilation. Ample toilet arrangements are provided on every floor, with perfect ventilation. The main stair, which encircles the elevator, is built of iron. The elevator runs from the first to the fourth floor. A large area on the rear of the building gives a flood of light to the stairway and other adjoining rooms. The building is heated by steam and lighted by electricity.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

On Sunday evening, Dec. 1st, the Rev. P. Phiambolis, priest of the Greek Church in this city, attended service at St. Peter's church, and after making some remarks upon the points of agreement between the Greek and Anglican Communions, read extracts from the recent reply of the Patriarch of Constantinople to the encyclical of the Pope on the subject of unity. A large congregation listened to his remarks with great interest.

Maryland

William Paret, D.D., LL.D. Bishop

BALTIMORE.—On the morning of Sunday, Nov. 24th, Bishop Paret opened the new church of the Atonement, at the corner of Preston and Chester sts., with appropriate services and sermon. He was assisted by the Rev. Messrs. J. Houston Eccleston, D.D., rector of Emmanuel church, of which the new church is a mission, and the Rev. J. C. Jones, the rector. The corner-stone was laid July 23rd. The new church is built of Falls road stone trimmed with granite, 60x75 feet, one story high, and will seat about 400 persons. The tower and the stone porch on the Chester st. side will be added later, and the old brick chapel torn down, so as to extend the new building to the south. The church is of the late Gothic style of architecture, with aisles and nave. Iron columns carry the clerestory of stone. Darkened cypress is used for the interior finish. The pews are of ash. The outside doors are of quartered oak with foliated iron hinges. John Stack and Sons were the builders, and J. A. and W. T. Wilson, the architects. The mission of the chapel of the Atonement was organized by the Rev. B. H. Latrobe in 1873, and services were held in a frame building used first by Mt. Lebanon Methodist Protestant Church, and afterwards by the church of the Holy Innocents. In 1881 the vestry had presented to them, through Mr. John Glenn, a lot of ground situated on the southwest corner of Preston (then John) and Chester sts., with a front of 60 ft. on Preston st., and a depth of 160 ft. on Chester st. Work on the chapel which has now become too small for the congregation and is about to be torn down, was begun in September, 1881.

The erection of a chapel at old Rechabite Hall, on the Philadelphia road is proposed. The movement is in charge of Messrs. James Brain, C. Ross Mace, and Walter R. Townsend, who are the trustees in connection with the Bishop.

The Bishop's Guild and the Maryland branch of the Woman's Auxiliary tendered a reception to Bishop Paret in St. Paul's house, Tuesday evening, Nov. 26th, in recognition of his decision to remain Bishop of the diocese of Maryland instead of accepting the bishopric of the new diocese of Washington. A large number of guests were present, among whom were 25 clergymen. The large school room was beautifully decorated with palms and other tropical plants. In the centre a pillar was entwined with the interwoven colors of the Bishop, purple and white, and long festoons of these colors spread to various parts of the room. The Bishop was assisted in receiving the guests by Miss Adelia Paret, his daughter, and Miss Emily Atwater, his granddaughter. The reception committee consisted of the officers of the guild, who are Miss Adelia Paret, president; Miss N. P. Ellicott, vice-president; Miss Emily Bailey, secretary; and Miss Louisa Lay, treasurer, and the officers of the Woman's Auxiliary, who are Mrs. Albert L. Sioussat, president; Mrs. J. T. Mason, treasurer; Miss Rebecca Davis, corresponding secretary, and Miss Snowden, recording secretary. These ladies were assisted by the members of the guild and auxiliary and the Rev. Messrs. Thomas Atkinson, and C. A. Jessup.

The congregation of the church of the Messiah, the Rev. Peregrine Wroth, rector, under the auspices of the Ladies' Aid Society, held a reunion and supper at Knights of Pythias Hall, Gay and Lexington sts., Nov. 26, 27, 28. The proceeds will be used in aid of the rectory fund.

WASHINGTON, D. C.—The Rev. Alexander Mackay-Smith, rector of St. John's church, has been chosen president of the Newboys' and Children's Aid Society; Dr. T. S. Childs who has acted as president for several years, asking to be relieved.

The will of Mr. Samuel E. Kieffer, of the Soldier's Home, provides that $750 shall be given to the Rev. James A. Buck for the Society of Disabled Clergy, and for the Society of the Widows and Orphans of same.

ST. MARGARET'S.—The new St. Margaret's church, the Rev. B. T. Turner, rector, has been completed and was opened for service Thanksgiving day, Nov. 28th. The consecration will take place in the spring, when Bishop Paret is expected to be present.

LONG GREEN.—Mr. Jeremiah C. Yellot, a vestryman of Trinity church, died Nov. 15th, at his home in Dulany's Valley, of peritonitis, in the thirty fifth year of his age. The funeral took place from Trinity church, on Nov. 17th, and the interment was in the burying ground of the church.

ROSSVILLE.—A new mission is about to be started at this place, which is in the 12th district of Baltimore Co. The residents here and at Middle River, who are members of the Church, are taking steps to secure a lot and build a church. At present services are held at Grange Hall, Patapsco Neck. The Rev. W. B. McPherson who has charge of the churches of St. Clement and St. Andrew, will also have charge of the new mission.

New York

Henry C. Potter, D.D., LL.D., Bishop

PLEASANT VALLEY.—The parishioners of St. Paul's church observed the 52nd anniversary of the consecration of this church, Nov. 6th. The Rev. Prescott Evarts preached, the Rev. Mr. Bleecker, of Staatsburgh, made an address, and the rector of the parish, the Rev. C. O. Arnold, delivered a charge to the parishioners. The services were hearty and impressive. The chapel of the Berkeley School for boys was used for the first Sunday services on Nov. 10th, and they were highly appreciated by both masters and pupils. This chapel supplies a much felt want in the school, and will be a great aid in building up the character of the boys. The school is Churchly in its character and training, and by careful care and thorough scholastic training, is fast coming to the forefront of the preparatory schools of the East.

WAPPINGER'S FALLS.—During the summer Zion church has been "made over," and new open roof, new pews and a deep recess chancel added. With its tasteful decorations, it is now one of the finest interiors in this portion of the diocese. The church was re-opened on the 17th ult. The Bishop, the rector, the Rev. Prescott Evarts, the Rev. Dr. Satterlee, the Bishop's chaplain, the Rev. Mr. Baldwin, and the Rev. Mr. Thompson, chaplain of Berkeley School, Poughkeepsie, were in the chancel. The service consisted of such portions of the consecration office as were appropriate, Morning Prayer, sermon, and Holy Communion. Dr. Satterlee preached the sermon, and as he was for many years rector of the parish, he was able to speak as a stranger could not have done, and the kindly loving words went home to all. The music was finely rendered by the vested choir, supplemented by a large mixed chorus. The service was Tours in F., with Goss' beautiful anthem from Psalm xxxiv: 8, 9, and 10 verses, as an offertory.

MT. PLEASANT.—At St. Paul's chapel a new steeple of stone, recently presented by a generous friend of the congregation, has been reverently dedicated. The tower is lit by two stained glass windows, and its floor is tiled. Over the entrance door is a statue of St. Paul.

NEWBURGH.—A very interesting session was held last week of the Woman's Auxiliary of the archdeaconry of Orange. Addresses were made by the Rev. Isaac Doorman, missionary to Japan, Mr. Yonedo, a Japanese candidate for orders, and the Ven. Archdeacon Thomas, D.D. An offering was taken for Japanese mission work. Routine business was transacted.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—After the sermon of the Rev. Mr Cartwright, at St. Barnabas' church, on Sunday, Nov. 17th, he surprised the congregation by the announcement that a generous friend had given him a check for $1,600, with which to meet the floating debt of the parish. When he took charge, eight months ago, the floating liability stood at $3 000. This gift cancels the whole. The mortgage debt, amounting to $10,000, he proposes next to attack. When it has been cleared off, a movement must begin to erect a large permanent edifice, for not only is this quarter of the city becoming more populous, but the present building is inadequate for the congregation. St. Barnabas' is a free church, and it is the aim of the rector to make it an instance of a highly successful free church.

By the organization of a new chapter of the guild, to be known as the Tiling chapter, the rector, the Rev. George F. Breed, hopes to have the main aisles, the chancel, and sanctuary of St. John's church tiled. It is well known that carpet is detrimental to the effective rendering of music.

The Rev. Hunter Davidson who for a year and a half has been assistant minister at Christ church, Clinton st., has accepted the rectorship of the church of the Good Shepherd, Augusta, Ga. This parish has furnished Bishop Weed to the diocese of Florida, Archdeacon Watton to his present work, and the Rev. E. M. Stires to Grace church, Chicago. Mr. Davidson has greatly endeared himself to the friends of the church in Brooklyn, and will enter upon his new duties at Advent with every prospect of eminent success.

ASTORIA.—On Wednesday, Nov. 20th, a meeting of the Queens county parish missionary committees was held at the rectory of the church of the Redeemer, the rector and archdeacon, the Rev. Dr. E. D. Cooper, presiding. Most of the parishes were represented by their rectors, who reported of the missionary work in their respective fields. The report of the Bible reader, Mrs. E. B. Hart, was read, and also that of the treasurer of the Bible reader's fund, Mary R. King. Addresses were made on Brazil by the Rev. J. W. Morris, on Cuba by the Rev. Mr. Morano, on Japan by the Rev. J. S. Matoda, on missions in West Virginia by the Rev. B. M. Spurr, and an appeal was presented for the hospital at Columbia, S. C., by Miss E. H. Wheeler, of that city.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

On the afternoon of Sunday, Nov. 24th, the new St. James' church, Birmingham, was formally opened for service. A special train was run to Birmingham from Detroit, carrying about 100 Church people. Bishop Davies was not able to be present, and the dean of the Detroit convocation, Dr. Joseph H. Johnson, had charge of the service, assisted by the Rev. Dr. Prall and the Rev. Messrs. Waters and Morgan, and L. S. Stevens. The organist and a part of the choir of St. John's church, Detroit, were present and rendered the musical part of the service. The church itself is a handsome stone and frame building at the corner of Maple ave. and Chester st., and is the result of mission services formally undertaken at this point somewhat over a year ago. Special credit seems due to Mr. H. C. Parke for his generous aid to the enterprise, while a wide circle of interested Church people feel deeply grateful that the Church is so worthily represented in this little town.

A well-attended special meeting of the Detroit Convoca-

d in Christ church house on Tuesday evening, Nov. 26th. In the absence of the Bishop, the dean, the Rev. Joseph H. Johnson, D.D., presided. The meeting was an important one. The conduct of mission work within the city of Detroit was earnestly discussed. At the formal suggestion of the Bishop, which was made by letter, the members of the former Board of City Missions were appointed a committee of convocation on city mission work, and it was resolved that no mission, parochial or other, and no Sunday school should be organized hereafter within the limits of Detroit without the formal consent of this committee. The matter of the long-considered removal of the chapel of the Good Shepherd to a more central and eligible site was put practically into the hands of the rector and wardens of St. Peter's church. The convocation voted to give authority to the people of the Leesville mission to organize a new Sunday school on Gratiot ave. and also a Sunday school at St. Clair Heights. Consent was also given to St. John's church to organize a Sunday school in the northeastern section of the city.

CLINTON.—St. John's church has just had the interior refitted. The work consists of papering, painting, new carpet, new seats from a Grand Rapids firm, and a furnace. The cost of the entire work is about $650, of which $504 are already paid. Of the latter amount, $285 are direct gifts. The communicants of the parish are willing to learn the church's mind upon free will offerings, and have given accordingly to the extent of over half. St. John's congregation now owns a neat little frame church in good repair throughout, besides a rectory of modern design and very comfortable arrangement.

Connecticut

John Williams, D.D., LL.D., Bishop

GREENWICH.—In June last, the vestry of Christ church called the Rev. M. George Thompson, M. A., late assistant of Holy Trinity, New York, as their rector. The former rector, the Rev. B. M. Yarrington, who had been in charge of the parish for 57 years, and had laid well the foundations, resigned in May last, and was made rector *emeritus*, as already noted in these colums, with the use of the rectory during his lifetime. On the first Sunday in July Mr. Thompson entered upon his duties. A new impulse has been given to all Church work, as is evidenced in the increasing congregations at every service, the ready willingness of the people to assist in all departments of parish work, and in generous gifts for beautifying the house of God, and rendering it more suitable for the offering of a devout and reverent worship. These gifts include a bell, a brass lecturn, a set of altar vessels and linen, a brass altar rail, offertory plates and retable, and a complete set of altar hangings. A service was held Sunday, Nov. 10th, at which all these gifts were dedicated to the service of Almighty God, by the Rev. Dr. Tatlock, archdeacon of Fairfield Co., who represented the Bishop, assisted by the Rev. J. M. Thompson, rural dean of Quebec, the Rev. W. I. Magill, and the rector. The services both morning and evening, were beautifully rendered by a full choir, aided by large and enthusiastic congregations. The church has been recarpeted throughout, the vestry refurnished, electric lights introduced, and vestments provided for the choir, to which will shortly be added two memorial windows.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BRISTOL.—At the church of St. James the Greater, on Sunday, 17th ult., Bishop Whitaker preached the sermon and administered the rite of Confirmation to a class of seven persons, presented by the rector, the Rev. W. B. Morrow, Mus. Bac.

NORRISTOWN.—On Tuesday afternoon, 19th ult., Bishop Whitaker officiated at the funeral of Mrs. Annie S., wife of the Rev. Isaac Gibson, rector of St. John's church, who died suddenly on the 15th inst., of heart failure, in the 64th year of her age. The vestrymen officiated as pall-bearers.

ROYERSFORD.—The contract for the new Epiphany mission church, to be built on the corner of 3rd ave and Washington st., has been awarded. The structure will be built of stone, and elegantly finished both interiorly and exteriorly.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—On account of the prevalence of sickness at the Church Home this season, the annual festival was held on the afternoon and evening of Thursday, Nov. 14th, at Calvary parish house. The large room on the lower floor of the building was fitted up with booths for the sale of fancy goods, tea, candy, etc., while the rooms above were used for the supper. Large numbers of Church people from the various congregations of the city were in attendance both afternoon and evening, and it is hoped a handsome sum of money was realized.

The annual meeting of the Pittsburgh branch of the Woman's Auxiliary was held, Nov. 16th, at St. Andrew's church. In the morning there was a celebration of the Holy Communion by the Bishop, with a sermon by the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai. At the conclusion Bishop Whitehead made an address and bid the congregation assembled to the Mid-day Mission Prayers. In the afternoon there was a business meeting and election of officers, at which the officers of last year were re-elected unanimously. Miss Phillips declined to act any longer as head of the Junior Auxiliary, and Miss Diana Benson was chosen to fill her place. A general meeting was held at 3 P. M., at which addresses were made by Mrs. Hunter in behalf of the work in North Carolina among the colored people, and more particularly of the Industrial School at Raleigh; and Bishop Graves who told of the work being done in China, and of the needs there. Bishop Graves also gave, at the request of many, a short account of the late persecution of the Christians in parts of China. A luncheon was served by the ladies of St. Andrew's parish to all in attendance, and much interest and enthusiasm were manifested in the proceedings.

Kansas

Frank R. Millspaugh, D.D., Bishop

BISHOP'S APPOINTMENTS

DECEMBER

1. Monmouth.
3-7. Divinity School.
8. A. M., Emporia; P. M., Lebo.
9-13. Divinity School.
15. A. M., Ottawa; P. M., Olathe.
16. Williamsburg.
17. Colony.
18. Iola.
19. Eureka.
20. El Dorado.
22. A. M., Ft. Scott; P. M., Pittsburg.
23. Girard.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Bishop Whipple has gone to his home in Florida, where he will spend the winter.

Bishop Tuttle has consented to conduct a pre Lenten Retreat for the clergy of the diocese.

Up to date $14,000 in cash and $4 000 in land has been offered towards the endowment of the new diocese.

A handsome font cover, carved by Mr. Wentworth, a Litany desk by Mr. and Mrs. Thos. Saeger, a bishop's throne in antique carved oak, in memory of Bishop Knickerbacker, were placed in All Saints' church, on All Saints' Day, as memorials.

Sunday, Oct. 17th, Bishop Gilbert, assisted by the Rev. Messrs. Pope and Holmes, consecrated the chapel at Highwood, a suburb of St. Paul, and dedicated it to St. Mark. Judge J. B. Jett read the instrument of donation.

The fruits of the past labors of the Rev. Y. P. Morgan, late rector of St. John's the Evangelist, were befittingly exemplified in the consecration of the new guild house by Bishop Gilbert, assisted by Prof. Poole, of Faribault. The guild house will seat 500, and will be used as a place of worship until the new church is completed. In the meantime the basement will be used as choir and guild room. Prof. Poole will look after the spiritual welfare of the parish until a rector is appointed. It was hoped that Mr. Morgan would have been present to participate in the festivities, but home duties prevented.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 43rd semi-annual missionary meeting will go down into history as one of the most interesting and best attended of the series. The meeting was held at Newaygo, and the members of St. Mark's mission did their best to make pleasant the stay of the Bishop and a score or more of other visitors. The Rev. W. P. Law gave the address of welcome. The general subject considered on Tuesday evening, Nov. 19th, was "The Church in the house." The Rev. W. W. Taylor treated of "Conversation in the family;" the Rev. W. E. Wright drew a picture of the centre table and library of the average home where religious books and papers are conspicuous by their absence. "The Lord's Day observance in the family" was carefully considered in an able paper by the Rev. Thos. Henly. Mrs. W. G. Austin, of Kalamazoo, spoke forcibly to the clergy, asking for their hearty co-operation in the work of the Woman's Auxiliary. The discussion of these several papers and addresses was at times spirited. On Thursday morning at ten o'clock, the Bishop, in the presence of some 20 of the clergy, duly consecrated St. Mark's church. The Rev. Dr. Fair preached the sermon (from I. King viii: 9). The Bishop added some words concerning the early history of the mission. Two papers presented in the afternoon were of special interest and led to considerable discussion. These were "The minister a student," by the Rev. E. M. Duff, and "The Church choir," by the Rev. P. W. Mosher. A children's service was held in the church at 4 P. M., and the Rev. R. H. Gairdner in an address of great power urged the boys and girls to be brave and true and pure. The public services were closed on Wednesday evening with addresses on "The General Convention of 1895," by the Rev. J. B. Hubbs; "Western missionary work," by the Rev. Wm. Lucas; "The work of a prison chaplain," by Mr. Cyrus Mendenhall, of Ionia. Thursday occurred a conference of Church workers. The Bishop's address to the clergy on the subject of "Ministerial courage," was a strong appeal to loyalty and strict obedience to the laws of the Church, and the orders of the great Captain of our salvation.

The Rev. G. A. Carstensen, of Indianapolis, has endeared himself to the people of Muskegon by the Mission recently held in St. Paul's parish church. Bishop Gillespie was present at the closing service, when there were many expressions of satisfaction from the parishioners.

During the quarter ending Dec. 1st, the Rev. Woodford P. Law, general missionary of the Grand Rapids convocation, reports the following: Baptisms—Adults, Newaygo, 2; Luther, 1; Pentwater, 2; children—Reed City, 1; Henry, 1; Baldwin, 3. Confirmations during November: Luther, 2; Reed City, 2; Newaygo, 4. A class of adults and children at Pentwater, is also under instruction for Confirmation.

The mission church at Rockford is to be consecrated Dec. 3rd, by the Bishop, and Emmanuel church, Hastings, awaits consecration.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The City Board of Missions held a public service in its interests at the church of the Advent, Nov. 24th. Addresses were made by the archdeacon and the Rev. Messrs. C. H. Brent, W. B. Frisby, W. T. Crocker, and C. N. Field.

A harvest cantata was given at St. Paul's church, Sunday afternoon, Nov. 24th. The choir numbered 30 boys and 12 men. The music was composed by Mr. George Garrett, and the words written by Dr. J. F. Waller.

The last General Convention was discussed at the Episcopalian Club dinner which took place Nov. 25th, at the Brunswick. President A. J. C. Sowden called the company together, and alluded to the loss the Church had sustained in the death of the Rev. G. S. Converse, D.D. He referred to the Convention, calling it the convention of talk, but that was of a very practical nature. He considered its missionary spirit its most valuable feature. Bishop Lawrence dwelt upon the character of the House of Bishops, and described its membership, and expressed his regret that no action was taken with reference to the canons on marriage and divorce. The Rev. Dr. Lindsay, the president of the Standing Committee, commented upon the *personnel* of both Houses, and spoke in high praise of the lay membership. Judge Bennett treated the subject of constitutional changes, which he considered in the main as very good. The Rev. Dr. Leighton Parks emphasized the subject of Church unity, and showed one way in which it might be brought about. Mr. Edward L. Davis described a visit which the delegates made to Faribault, and praised the arrangements and hospitality shown. Dean Hodge startled the guests by terming the Convention a spiritual fiasco, and said it was not a success. Something is wrong, he declared, when we find reason for special congratulations in the fact that we talked on Church matters for three weeks and did not have a fight. He thought the question of missions was not treated with sufficient consideration. "So far as setting forth the kingdom of God was concerned," said the dean, "I don't believe the kingdom of God was set forward an inch by anything done at the Convention." Mr. Robert T. Paine and the Rev. Dr. Hutchins also made addresses.

ASHMONT.—All Saints' church was consecrated by Bishop Lawrence on Sunday, Nov. 24th. It is the completion of a great work, and the new edifice is one of the most attractive pieces of architecture in the diocese. The parish dates from 1867. In 1890, it was decided to erect a new structure, and a lot of land was purchased at the corner of Lombard and Ashmont sts. The corner-stone was laid by Bishop Brooks, assisted by Bishop John A. Paddock, on Nov. 9th, 1892, and the first service held on All Saints' Day, 1893. Bishop Lawrence preached the sermon from II. Samuel xxiii: 15-17. He paid a touching tribute to Col. Everett Peabody of whom, with his brother, the tower is a memorial. The church itself has been largely paid for by Col. Oliver W. Peabody. It has been deeded over to the Trustees of Donations to remain forever a free church. The architects are Cram, Wentworth, and Goodhue. The interior shows a long, narrow nave flanked on each side by narrow aisles. There are six arches on either side, and above the apex of every arch is a stained glass window of simple design. The chancel is a large and beautiful one, and the altar is of oak. Adjoining the church building is the parish house with numerous accommodations for the guild of the parish, which numbers six chapters and is doing efficient work. The Rev. Chas. T. Whittemore has been rector since 1887, and the growth of the parish has been so rapid during the last few years that it has been found necessary to have an assistant. The spiritual growth has been promoted by frequent celebrations of the Holy Communion and daily Morning and Evening Prayer.

East Carolina

Alfred A. Watson, D. D., Bishop

EPISCOPAL APPOINTMENTS FOR VISITATION

DECEMBER

1. Holy Innocents', Lenoir Co.
3. P. M., St. Mary's, Kinston.
6. P. M., Dawson's school house.
8. Pitt Co.: A. M., St. John's; P. M., St. Michael's.
10. P. M., St. Paul's, Greenville.
13. St. Paul's, Vanceboro.
15. A. M., Zion church, Beaufort Co.: P. M., St. Peter's, Washington.
17. Trinity chapel, Chocowinity, Beaufort Co.
19. P. M., St. Martin's, Hamilton.
22. St. Mary's, Gatesville. 25. St. Peter's, Gates Co.
26. P. M., St Barnabas, Murfreesboro.
29. A. M., St. Mark's, Roxobel; P. M., Grace church, Woodville, Bertie Co.
31. St. Thomas', Windsor.

JANUARY

1. P. M., Grace church, Plymouth.
3. Church of the Advent, Williamston.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—The Rev. J. H. Cloud has resigned as assistant in the Mid-Western Deaf-mute Mission, his resignation to take effect on St. Andrew's Day. Hereafter he will devote his entire attention to St. Thomas' mission, which includes in its cure the deaf-mutes in the city, and being an organized mission, is not included in the Mid Western mission under the charge of the Rev. A. W. Mann. The services of St. Thomas' mission are held at the Schuyler Memorial House every Sunday; Holy Communion at 10 A. M , and Morning Prayer at 11 A. M.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

Christ church, Tuscaloosa, has sent a young colored man to St. Augustine's School, Raleigh, to be educated for Holy Orders, assuming all expenses of his schooling. Mrs. A. H. Snow has presented a handsome brass processional cross to the choir, which has been increased in number to 22. Early in November the rector began a Bible class of 25 students in the University. The parish has about 400 parishioners, 207 communicants, and the property is valued at $11,400.

The funds of the Church Home, for which Bishop Wilmer paid about $35,000, now have a face value of $37,500, and a published market value of $40,000. They are mostly in Alabama registered bonds, class A.

Florida

Edwin Gardner Weed, D. D., Bishop

On Thursday, Nov. 21st, the Rev. J. J. Scott, S. T. D., LL. D., died of heart failure, in Pensacola. For nearly 40 years Dr. Scott had been rector of Christ church, Pensacola, from which he resigned a few years ago, when he was made rector *emeritus*. Since then he has passed much of his time in Washington, D. C. The funeral took place at Christ church, Pensacola, on Nov. 24th.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A very successful union meeting and conference of the chapters of the Brotherhood of St. Andrew in the Mahoning district was held in St. Luke's mission church, Niles. Evensong was said by the Rev. A. A. Abbott, a fair congregation being present, including delegations from the Brotherhood in Youngstown, Boardman, Warren, and Niles. Addresses were given by the Rev. Abner L. Frazer, Jr., and Mr. E. R. Wise, of Warren. The former in an able and thoughtful address, handled the subject of "The Brotherhood in principle," presenting faith, perseverance, patience, obedience, and charity as the five great principles of the Brotherhood. Mr. E. R. Wise followed with a splendid paper on "The Brotherhood in Practice," impressing upon members the necessity of self-abnegation, loyalty, hospitality, visitation, in putting into practice the principles of the brotherhood. Five members of St. Luke's mission chapter, Niles, then took the obligation, after which the congregation was dismissed and the Brotherhood was called to order for a business meeting, by the Rev. A. L. Frazer, Jr.; a permanent organization of the valley chapters into a local assembly was completed, with the election of the following officers: President, W. E Manning, Youngstown; vice-president, Geo. N. Parks, Warren; secretary, W. George Lane, Warren; treasurer, M. E. Rose, Niles. Preliminary arrangements were made for a local assembly meeting in Warren, in January, 1896.

The Rev. C. B. Crawford, rector of Christ church, Lima, held the first Church service at Santa Fe, on Thursday, the 21st ult. It is a small village in a farming district, yet notwithstanding the inclemency of the weather, there were about 200 persons present. With the exception of three or four none had ever before attended an Episcopal Church service, but all took part in the responses and showed themselves devout and interested. Before the services a 15 minutes' address on the liturgy and vestments was given. A good and loyal Churchman, who, with his wife, had been recently confirmed in Christ church, Lima, made the necessary preparations for the services, and stirred up an interest, which it is hoped will be lasting.

LIMA.—At Christ church the Sunday school was perhaps never so large and interesting as at present, and no inclement weather seems to have much effect upon the Sunday evening congregations, which are always good. Through the active efforts of two or three of the young ladies of the church, $25 has recently been sent to the treasurer of the diocese for missions. The Bishop makes his next visitation to the parish for Confirmation on Dec. 17th. A communicant has generously donated 50 hymnals to the church, a long felt want.

Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

FARLEY.—Bishop Perry made his second visitation to St. George's parish recently, and confirmed a class of seven, presented by the Rev. Wm. M. Purce, deacon in charge. This parish, which is decidedly a rural one, is growing steadily, though it is laboring under many disadvantages. One of these is the want of a rectory; another, the fact that its membership being made up largely of farmers, and for the past three years the crops in this section have been almost a failure, it is very difficult to raise sufficient funds to carry on the work. A young people's society was recently organized, and it is doing a good work. On the first Sunday night of each month a choral festival is given by the society, which has so far been very attractive.

DYERSVILLE.—On Tuesday afternoon, Nov. 12th, the Bishop visited Christ church and confirmed a class of three adults, presented by the Rev. W. M. Purce, deacon in charge. This makes the second class presented in the past six months. This parish was supposed to be dead a year ago, when Mr. Purce took charge, but it is now manifesting considerable activity. During the past summer the Ladies' Guild had the ceiling painted and the walls stucco plastered and frescoed. They also placed a new carpet in the chancel.

MASON CITY.—At the close of the anniversary sermon, on Sunday, Oct. 6th, the Rev. J. C. Quinn, D.D., Ph.D., briefly reviewed the past three years' work in St. John's parish. When he entered upon duty, Oct. 1st, 1892, the church had been vacant nearly a year, but the vestry and the Ladies' Guild had kept up part of the parish activities, and very heartily seconded his efforts. The attendance on all church services began to increase and the interest has continued unabated. There has been an increase in these three years in the number of communicants of 100 per cent. This is the more remarkable in view of the changes incident to a railroad centre. The choir, under the leadership of Mrs. W. D. Allen, has rendered excellent service, and the Sunday school teachers have done faithful work in their department. In addition to his work in the parish, Dr. Quinn is president of The Bible Readers, a society that has some 3,000 members, all engaged in special Bible study in a course prepared for them by the president each year. During these three years the rector has presented 30 persons for the Apostolic rite of Confirmation, and there are now 85 communicants. There have been 43 Baptisms, 8 marriages, and 9 funerals at which the rector has officiated. Dr. Quinn has visited during the past year and held services in Webster City, Meservey, Clear Lake, and Charles City. Other points are calling loudly for services, and will be visited before Christmas.

Spokane

Lemuel H. Wells, D.D., Bishop

SPOKANE.—The Rev. Dean Richmond Babbitt was installed as dean by the Bishop on All Angels' Day. Dr. Babbitt has opened a school for boys and organized a Church Christian Endeavor Society. The Sunday school has grown to such proportions that a building for its use is contemplated. Arrangements are being made to open a mission in a part of the city where the Church is not represented.

COLFAX.—Regular services are now held three Sundays in the month, the Rev. W. J. Wright in charge. This mission has some faithful Churchmen who continued their services and Sunday school for many months without a priest, Mr. Claggett acting as lay reader and superintendent. They feel their efforts have been rewarded by the coming of Mr. Wright, whose efficient efforts are appreciated. The Sunday school has 65 pupils, and six teachers. The Church edifice is a good building of ample proportions, and when cleared from debt the mission will be in a prosperous condition. Mr. Wright has baptized four persons, and begun Friday evening lectures on Church History. An altar cloth, a donation from the East, has been received.

FARMINGTON.—Services are held regularly in a room, the use of which has been donated, every first and third Sunday in the month. The Rev. J. Neilson Barry is in charge. At irregular intervals, services have been held here for ten years. The first Sunday school was organized by Rev. Wm. Gilpin, now officiating at Germantown, Pa., in July, 1894. Mr. Gilpin gave his services during his last vacation from the seminary, to this jurisdiction. A New York church gave the children great pleasure by sending candles and books for a Christmas tree, which they could not have had otherwise. The absence of a minister, of some of the church members, and the lack of funds for a store, etc., made it necessary to close the school in January, 1895. Mr. Barry re-organized it in September and its present thriving condition is largely due to his earnest work. The Church has earnest workers here but they are in need of funds for running expenses.

PULLMAN.—Services are held one Sunday in each month, the Rev. W. J. Wright in charge. It is thought that if a minister could be put here and his salary paid by a rich church for a year or two, that the $1,800 debt on the church could be paid and a large congregation gathered. Pullman is a place of good inhabitants, and the location of the State Agricultural College and School of Science with 300 pupils in attendance, adds to its population.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The fall meeting of the Southwestern convocation took place in Emmanuel church, Stanton, Nov. 12-15 inclusive A preliminary service was held on the night of the 14th, when the Rev. Dr. Lloyd preached. Each morning there was a quiet hour for the clergy only. Twenty-one of the clergy were in attendance.

A meeting of the local council of the Brotherhood of St. Andrew, of Norfolk and vicinity, was held Nov. 15th, in St. Peter's Church, Norfolk. A large congregation was present to listen to an address by Mr. Jno. W. Wood, the general secretary. After the service, a conference was held. A question box had been provided, and Mr. Wood spent nearly an hour answering the various questions. The Brotherhood was largely represented by the Norfolk and Portsmouth chapters and there were delegates from Suffolk and Newport News. On Sunday, the 17th, Mr. Wood made an address at Trinity church, Portsmouth; in the morning and at night he spoke to a large congregation at St. Luke's, Norfolk.

St. Paul's church, Norfolk, has had in training for some time, a choir of boys under the instruction of Mr. Crowell, musical director. They sang for the first time on Sunday afternoon and will for the future take that service.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assist Bishop

The fifth public meeting of the Alexandria local council of the Brotherhood of St. Andrew, was held on Wednesday evening, Nov. 6th, in Grace church, with a full attendance. The subject for discussion was, "Enthusiasm in our work," which was treated under three heads: 1st, "Whence it comes;" 2nd, "What it can accomplish;" and 3rd, "How it can be retained." These were discussed by Rev. P. P. Phillips, Mr. Edgar Carpenter and Mr. Geo. H. Evans, respectively.

The friends of the Episcopal High School, Alexandria, and of Mr. L. M. Blackford, who has been for over a quarter of a century at its head, will be interested to learn that, at a meeting of the trustees held in Richmond, Nov. 13th, the lease of the school, with its exclusive control, as heretofore, was renewed until 1900. The plan at one time entertained by the board of separating the boarding and academic departments of the school, has been abandoned.

The Convocation of Albemarle, which recently met at Madison Court House, was in every way a success. Seven of the clergy were present. The services were well attended, and the sermons and addresses were listened to with marked attention. The subject appointed for general discussion was, "The best way to prepare a class for Confirmation," which very soon passed into a discussion on the best way to get the class.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

St. Joseph's church, Rome, the Rev. A. L. Byron-Curtiss in charge, has been greatly improved by an interior decoration in water-colors and a new roof. The parish is in a more prosperous condition than for several years previous.

St. Paul's church, Paris Hill, the Rev. J. B. Wicks, rector, has lately been improved in several ways. Paint, paper, and new carpets have made a decided change in the appearance of the interior. A special service of Thanksgiving was held when the renovated building was again ready for use. There was a large attendance. Addresses were delivered by the Rev. Messrs. Oliver Owen, E. B. Doolittle, Joel Davis, and William Cooke. The entire congregation took lunch at the rectory.

The Living Church

Chicago, December 7, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Rural Religion

It is a familiar saying that one-half the world does not know how the other half lives. It is equally true if it is applied to thoughts and ideas. Dwellers in cities know little of the real state of mind among the people of the remote villages and rural districts. Even those who seek country air and diet for a portion of the year are prone to take with them the atmosphere of city life and to view everything through the medium of their preconceived ideas. Thus they return with little notion of the real character of their country neighbors. They have gained no admittance into the world in which the life-long dweller of the country village or farm lives and moves and has his being. In the city we imagine that old ideas of social life and of religion have universally passed away, that doctrines and methods which once prevailed have been tried and found wanting and have forever disappeared. Even in the city, however, the phenomena of the Salvation Army serves to remind us that there are people still who are capable of being stirred by the same methods which were found effective among the early Methodists of the West, in the days, for instance, of the famous revivalist Lorenzo Dow. Nevertheless, it must be acknowledged that even the Salvation Army of the city finds its chief outlet in the humanitarian branch of its work, rather than in its peculiar methods of "saving" souls. It is to the country, and the unadulterated country, where the present inhabitants have remained on the soil which was occupied by their progenitors, that we must go to find religious ideas and forces still prevalent and, at times, exerting the same influence as was the case half a century ago.

We have in mind such a region in the middle Western States. Here and there is to be found an agricultural village or hamlet, often removed by some miles from any railroad, where things go on in the quiet humdrum way of the days before steam power was invented. The more humble of these places possesses a "store," which is also the postoffice; a blacksmith shop, a saloon, and sometimes a mill. The monotony of life is broken at rare intervals by the advent of a minor show, traveling in a few vans with flaring signs and the usual adjunct of an "Indian doctor" with a wonderful cure-all, or the vendor of a patent soap or polish or other commodity, warranted to produce miraculous results in the line of domestic economy. The larger village has several stores clustered around the "park," a few neat houses and lots, signs of the moderate prosperity of the country merchant, and several meeting houses of various degrees of ugliness, and often of dilapidation. The humbler hamlet is generally satisfied to use the school house for the somewhat intermittent religious exercises of the place, or perhaps possesses a so-called "union" meeting-house. Many of the farmers are evidently well-to-do in a small way, though they all profess to be poor, and complain of the weather. Others there are who either through actual misfortune or natural incapacity, or shiftless and intemperate habits, continue to be really poor. Others besides pick up a precarious living as occasional farm laborers or workers at odd jobs, or are simply village loungers who seldom do a day's work and live no one knows exactly how.

In circles where religion continues to be an organized force, there are first the usual denominations, Congregationalist, Presbyterians, and Methodists, for the most part, and next a number of sects little known or heard of in cities, but sometimes exhibiting surprising strength of numbers. Such, for instance, are the Dunkards and the Omish, a sect which makes the question of button holes and hooks and eyes a foundation test of true religion. Here and there the Spiritualists have gained a foothold. But the true rural population appears to be mostly unattached and to have little to do with religion except when some traveling revivalist, whose antecedents and sectarian relations are often completely unknown, organizes a series of meetings in the nearest cross-roads school house. Then there is a certain amount of interest through the country side, a spasmodic awakening of half-forgotten instincts, and the meetings are attended more or less faithfully, according to the strength of the preacher's personality or his skill in arousing the emotions of his hearers. Sometimes conversions are reported or souls are said to have been saved. The preacher, after a time, goes on his way, the public meetings cease, and the community relapses into its ordinary habits and ways. It is sad to observe that, generally speaking, the converted or saved persons revert, like the rest, to their former standards of life and practice. They have had no duties of a religious nature impressed upon them, no rule of personal devotion has been set before them, and family prayers are not introduced. The conversion thus stands by itself, and is sometimes appealed to long afterwards as giving the assurance of heavenly bliss.

One who lives long enough in such a neighborhood discovers that, while there is little or no knowledge of the Bible, and few indeed could make any definite statement of religious belief, nevertheless there is a vague and misty tradition, usually of an orthodox character. It may be said that as regards the foundation facts of Christian Faith an implicit orthodoxy is general. We remember hearing a farm laborer express his intense disgust and indignation at the statements of a chance Unitarian. He himself, as he expressed it, had been "converted" many years ago, but had never "joined." As to the personal aspects of religion, its appropriation by the individual and its relation to life, the old so-called evangelical system, especially the Methodistical form of it, seems to be accepted as genuine. Often Calvinistic ideas are curiously blended with Methodistical methods. "Personal assurance" seems to be accounted a necessary element in a true conversion and essential to true faith. Practical religious duty, as duty, finds little place in this scheme. This has always been the fatal defect in this form of religion; this, together with the lack of a clear-cut statement of the objects of belief.

In a country store the other day a pleasant looking woman offered us a copy of a religious paper, from which we gleaned some additional knowledge of the methods by which religion is kept alive in many of these remoter country districts, and of the character of the religious ideas which are propagated by those who take up the calling of revivalists. This paper was the official organ of an organization of "Crusaders," which, like the Salvationists, has a military form. Its work appears to consist in proceeding in small bands from district to district, and village to village, and holding meetings at successive points. It was matter of regret to observe a conspicuous disclaimer of sectarianism, when, in fact, a very cursory perusal proved at once that the doctrines were those of Methodism, and especial stress was laid upon the doctrine of entire sanctification. Much space was occupied by the reports of the various "bands," From these we derive a strong impression of sincerity, earnestness, and zeal. There seems no doubt, besides, that the doctrines of the divinity of our Lord and of the Atonement are held and preached with the strength of undoubting conviction. Neither can any one say, after reading these reports, that the belief in a personal devil and of everlasting punishment has died out of popular religion. On the other hand, we meet with much that is inconsistent with reverence, and a great deal of the vulgarity which repels us so often in the utterances of the Salvationists. There is also a general spirit of self-confidence, and a consequent lack of humility, which perhaps springs out of inability to comprehend it in individual cases rather than from a conscious rejection of a primary Christian virtue.

A few selections will suffice. One of the best of these reports sums up as follows: "We held eighteen public meetings, in which forty souls were saved, and three holiness meetings, in which twenty-three plunged into the fountain for clean hearts." Another says: "The power of God is with us, and the people are willing to pay the price. The way must be cleaned up before God can work. There is lots of Roman Catholicism to contend with here, but some of the people want salvation." Again: "The people about here are being stirred up about the tobacco question, especially the converts. Many of them have testified in the meeting that God has made a clean sweep of pipe and navy plug." "Brethren, God doesn't want His people to be riding second or third class. He wants us to go in a parlor car." Other extracts are as follows: "In the evening we had a good meeting, but all seemed to be satisfied with themselves." "The holiness meeting in the afternoon was well attended. Many said they were satisfied with their Christian lives." It is strange to find that this self-satisfaction appears to be a main object of pursuit and a final test of holiness or true sanctification. Complaints are made, however, that many are content with being converted or saved, and are not ready for this higher doctrine.

It is distressing to read a statement like this: "Part of the band attended the regular class-meeting after the service, and of all the people who spoke not one beside the members of the band claimed to have the experience of pure hearts [*i. e.* 'entire sanctification']. Some confessed that they wanted the experience, others said that they did not believe it was for them, and still others spoke about living the experience and saying nothing about it, but we have noticed that people do not live very much more than they are willing to testify." Here it is evident that, in these sincere and honest souls who could not be led by emotional impulses to profess more than they knew to be true, and who had some sense of the sacredness of the deepest experiences of the soul, the "Band" met a problem it could not understand, and which is by no means answered by the shallow conceit of the last reflection quoted. As to the "Crusaders" themselves, there is no lack of entire self-confidence and satisfaction in regard to this or any other point. The writer of another report observes that the Crusaders are not succeeding so well as in former years. But he will not for a moment grant that the fault may lie in themselves. "Have you wondered," he says, "if the Crusaders are not living so near the Lord as they used to do? That's not it, but it's because the vials of wrath, filled to destruction, are getting ready for the final crash."

We might go on with these illustrations to any length, but it is time to bring our reflections to a close. To all thoughtful persons it must be a matter of thankfulness that there is so much to prove

that simple-minded people, through wide regions of the country (for these reports cover three Western States, besides an occasional one from the East), are still strongly responsive to the call of religion; that so far as they are able to indicate the Faith which commends itself to them as true, it embraces the fundamental truths of orthodox Christianity; that a sense of sin and the need of repentance and faith are universally the starting points; and that the necessity of an inward purification is always unhesitatingly admitted. It is also occasion for devout thankfulness that many companies of people and individual preachers exist who feel impelled, with all earnestness and self-devotion, to do what in them lies, according to their lights, to keep alive a knowledge of divine truth and to bear witness to the power of the cross of Christ. It is certain also, that no system of "advanced thought" or "broad and liberal religion" could touch the poor souls of whom we have been speaking, for any spiritual good.

On the other hand, the imperfectness of the view of religion presented by these preachers, its failure to promote reverence and humility, its inadequate provision for the practical life of men, and its generally transient and occasional character, fill the mind with a burning wish that these loose ends might be taken up and supplemented by the more perfect system of the Catholic religion. These people need evangelists who understand them at least as well as their present preachers, who have equal zeal, and, along with this, a "more perfect knowledge of the way." They need also true pastors to go in and out among them and to seek, after the example of the Good Shepherd, for individual souls, from childhood to old age. Otherwise, there is real danger lest the implicit faith which still remains may die out, and the religious emotions become so blunted that in one or two generations more large portions of our rural population may become actually the pagans they are represented to be already.

Five-Minute Talks

BY CLINTON LOCKE.

XL.

A good Advent theme is the "Judgment of the Thoughts." Let us consider it. It seems very terrible to have your thoughts judged. I can very well understand that I should have to answer for my deeds, even human law requires that strictly of me; and that my words should be brought to judgment seems right and fair, for my tongue has done more mischief than my hands, and words are really deeds; but that the thoughts of my heart, which have never come outside, which I would not tell to a living soul, that these should be paraded and I called to account for them, seems very overwhelming. Let us first of all remove a very common error on this subject. When I say your thoughts will be judged, I do not mean that unending procession which goes trooping through your heart, waking and sleeping, for dreams show that sleep does not shut off the unending march. We cannot help that stream. It is, to a great degree, independent of our will, and to my mind, is one of the greatest proofs of spiritual influences all around us.

Our Blessed Lord, since He was a man, could not help being exposed to this class of thoughts. He could not avoid having those thoughts of tempting God, of bowing down to earthly power, of wrongly satisfying hunger, which are recorded in the Bible. Their passing through His mind was no sin in Him, and it is no sin in us. Men can no more help this, than the clear lake can help the darkening of its water by the black clouds passing over it. They pass and they do not stain the water, so with the great crowd of floating thoughts. Sometimes they occur so curiously and at such unlooked-for times, that you can only think of them as arrows shot into the heart by the enemy of souls. For example, you will be kneeling at the altar, anxious to realize as vividly as you can your Lord's presence, when some wicked thought will flash into your mind. You hasten to drive it out, but it has troubled and tried you. Do not worry over the idea that you will be judged for such thoughts as those. You are no more responsible for them than a man gazing from a window is responsible for the rogues and harlots, and drunkards who troop by in the passing crowd. But making allowances for all that, you know very well that you catch certain of these passing thoughts by the arm and say: "Hold on, I want to talk to you, and have your company." Just there your accountability commences and your judgment begins. You know very well that there are certain trains of thought which you welcome, which you entertain, which you love to have with you, and while they may be thoroughly demoralizing, thoroughly corrupt, yet you let them run all over you, you shut them up in your heart.

These are the thoughts which will be brought to judgment. These will enter into the account of your life. Human cognizance reaches not to such things, and therefore human judgment is so imperfect, but God's judgment is perfect, and it must notice them. Let me show you why. A man sits at home and broods over a murder. He hates some one so badly that he wants to kill him. He plans just how he can do it. He goes over all the details in his heart, meeting his victim perhaps with a smile. He watches and waits for an opportunity to strike the blow. He never gets a chance and has to give up the scheme. No one in the world knows a word about it, but God knows, and He would not be a just God if He did not call that man to account for his sin, which want of opportunity alone prevented from coming out. A good man may fall victim to a great temptation to impurity. It is known, and the world judges him and condemns him, rightly enough; but is he any more guilty than his severest critic, perhaps, who has been plotting the ruin of some innocent girl, concealing even from her a suspicion of his intention, ruining and counter-ruining, doubling and turning in the dark, with no eye on him but God's, and when some unforeseen accident makes him give up his plan, he wipes his mouth and smiles to think that no one is the wiser and no harm done. God does not think so. He could not be just and think so. He must take into account the motive, the actuating principle, the leading thoughts, for they are, after all, the real basis of action, from them the outer life flows and on them it rests. If only the outer life is to be judged, judgment is a sham, for I know so much veiled hypocrisy, so much hidden evil, so much unknown sin, and I take comfort in a time when it must all come out and some very smooth people stand more deeply condemned than some much-blamed sinners, for it will be seen that at heart and in thought they were far guiltier.

Let me guard you here against a dangerous sophistry. The devil will often whisper to you: "You have thought this all out, and God judges the heart, and He has condemned you for it, and you might as well do it and get some good out of it. It will not be much worse." Nothing could be falser. Evil coming out defiles more than one soul; while it is buried within you, it can harm only you. It is bad enough to have thought, to have planned, to have imagined a sin, but it is ten times worse to have done it, to have carried out the plan, to have made the imagination a reality. Do you ever think that bad thoughts crowd out good ones, and must be judged for that? Two things cannot occupy the same space at the same time. If you, a man, load your mind up with thought of money making and gain, and personal advantage, how can unselfish thoughts crowd in, and thoughts about others, generous thoughts, thoughts of God? Or if you, a woman, fill up your heart with thoughts of dress, and parties, and admiration, and housekeeping, how can the life of Jesus get a hearing, or a better life a standing place? We do not go deep enough in our probing, we just polish off the outside. Let our prayer now be, "Create in me a clean heart, O God, and renew a right spirit within me."

Christian Education

At the recent General Convention the Committee on Christian Education, of both Houses, sitting as a joint committee, made a report that deserves attention. Recognizing the fact that among all Christian people the conviction is growing that education must be based upon the Christian Faith, even as in Israel of old it was declared, "that we should not hide these things from the children of the generations to come, but to show the honor of the Lord," the report affirms the exclusive claim of the Gospel. "No education of the young which leaves out the Name and Faith of Christ can be the education required for the children of Christian people."

The committee urges that more earnest and systematic work be given to the Sunday school on the lines of Prayer Book teaching. It says:

While gladly conceding the value and helpfulness of many of the books of instruction now in use, it is the opinion of the committee that there is need of a simple and more interesting manual based upon the catechism. The best method of training the teachers in the Sunday school has not yet been generally agreed upon, yet the progress that has been made is most encouraging. We have to-day about 50,000 teachers and 500,000 Sunday school pupils, whose Lenten offering last year to the Board of Missions amounted to over $67,000. There is no department of Church work that deserves more serious attention, and none that will bring a richer harvest of spiritual power than this, if it be wisely handled.

II. Next to the Sunday schools are the parish and grammar schools of the Church. The more expensive schools of this class, this committee gladly believes to be in number and efficiency adequate to our present needs, and by their hold upon the patronage of people of every religious denomination, have vindicated and established their claim to the cordial recognition of this Convention. One point only would your committee urge in this connection, and that is the more persistent effort to reach the less wealthy of our population by establishing and endowing schools for both sexes in which a good education can be acquired at a more moderate cost than can be afforded by more pretentious institutions.

III. There are at least six Church colleges in the United States and one Church University, all of which are doing great and noble work for the cause of education founded upon the Faith of Christ as this Church hath received the same. These institutions are not behind any in real scholarship, and their graduates are winning honors in professional and technical schools all over the land. The necessity for the existence of Church colleges cannot, from a Christian point of view, be fairly questioned. The serious fact confronts us that the average age of students entering colleges and universities in this country is less than eighteen years, and in almost all of our secular institutions these boys are to receive their intellectual training from professors and teachers who openly oppose Christianity, or else from professors and teachers who are inhibited in the class-room from any downright and explicit expression of their faith. The colleges and universities of the Church need endowments and they ought to have them. Her educational work in the highest domain of scholarship has been the glory of the Church of our fathers in the upbuilding of the civilization of the Anglo-Saxon race, and this American Church should not be unworthy of her great inheritance. Surely there are believing men to-day, as there have been in the past, who will give of their abundance to the endowment of professorships, of fellowships, and of scholarships in our institutions of learning. When it is considered that the sum of two thousand dollars will endow a tuition scholarship in any of our colleges, it seems incredible that our people will permit these institutions to be compelled by their poverty to charge such fees as are practically prohibitory to many of the worthiest children of the Church.

IV. In a vast country like ours, where each State is practically a separate commonwealth, with its own endowed university, and where great institutions of learning have grown up in many quarters, commanding by consideration of local pride and family loyalty the patronage of many Churchmen, a new condition of things has been created, and wise men have had to devise methods for maintaining a hold upon the sons and daughters of the Church in places where the existence of Church colleges is impossible.

(*a*) Among these efforts your committee cordially and heartily endorses the plan adopted by the late Bishop Harris in the establishment of Harris Hall at the University of Michigan. This experiment has been tried for ten years, and has proved in every way a complete success. The Bishops of Milwaukee and of West Virginia have undertaken to have similar foundations at the University of Wisconsin and the University of West Virginia, where the young men attending the universities may live in the halls as practically members of the families of the clergymen in charge. In all these cases the religious interest of the students is quickened and sustained under the healthiest and finest influences. The Church life in the university is concentrated, and at the University of Michigan its influence is reinforced by the two courses of lectures upon the Baldwin and Slocum foundation, delivered annually to all the students by eminent clergymen of the Church.

The erection and endowment of such halls as these in

connection with every large secular university in the country would be a vast gain to our educational work.

(*b*) Another plan proposed in connection with smaller colleges not under Church control, and which commends itself to the committee, is to endow the parish churches in such places with annual incomes sufficient to support a clergyman of character and ability fit to influence and guide the students committed to his care. Some of the very best work that has ever been done among young men in this country has been accomplished by rectors of parishes which happen to be in proximity to institutions of learning.

The report closes with a commendation of the plan recently adopted, organizing a University Board of Regents, and urges upon the Church the necessity of making this board more and more a reality "by giving to it that sympathy, counsel, and co-operation without which no great enterprise of the kind can possibly succeed." In conclusion, the joint committee reverently expresses its profound sense of the loss to the Church by the death of the distinguished deputies and Christian educators, the Rev. Henry A. Coit, D.D., rector of St. Paul's School, Concord, N. H., and Prof. Henry Coppee, of Lehigh University. "Such lives as theirs are the joy and glory of the Church. They are at once the witness and the prophesy of that ever-growing interest in Christian education that in the near future shall actualize itself in splendid evidences of our faith in Christ, in institutions of godly as well as sound learning, that shall be for glory and for blessing to our children's children." The report is signed by (the Rt. Rev.)

THOMAS FRANK GAILOR,
Chairman of Joint Committee,

and (the Rev. Dr.) J. ISHAM BLISS,
Chairman Committee of House of Deputies.

Letters to the Editor

BISHOP WHITE AS A LOW CHURCHMAN

To the Editor of the Living Church:

I read with great interest some quotations from the messages of the House of Bishops as expressing the views of Bishop White. He has been commonly regarded as a Low Churchman. Permit me to quote a statement from him on this point. It is found in Ward's Life of Bishop White, p. 127. On being annoyed by persons speaking to him as a Low Churchman, he became somewhat vexed, and said: "I had as lief be called a Jew or a Turk as a Low Churchman."

W. D. WILSON.

THE WISDOM OF WILLIAM WHITE

To the Editor of the Living Church:

In corroboration of your admirable article on "The Wisdom of William White," I have appended a note on this wise:

"It was a common remark with Bishop White—one that the members of his family heard repeatedly—that his uniform advice to his clergy was to cultivate kindly relations (in a social way) with disenting ministers, but to avoid intercourse and the interchange of courtesies in their official capacity. This, in the interests of peace and good fellowship." Suffer me to add the following. In a little manuscript book of private devotions, in his own hand writing, is the following:

"Memoranda of unpremeditated prayers for Sunday morning or Saturday evening: Prayer for the Church at large; for the Church of England; the American Episcopal Church; various religious institutions, general, diocesan, and parochial; for other religious denominations, so far as they promote truth and godliness."

A MEMBER OF THE FAMILY OF WILLIAM WHITE.

To the Editor of the Living Church:

In your editorial on "The Wisdom of William White" in your issue of Nov. 16th, you have missed one passage which is, perhaps, more to the point than any of those quoted. It is in the pastoral of 1832, the last but one of the series signed "William White, Presiding Bishop." The passage is as follows:

"With us it rests, while we adhere to the principles transmitted to us from the purest ages—for a long time blended with dogmas and practices not warranted by an early origin, but at last disencumbered of such extraneous matter, and coming to us through the Church of England—to perpetuate the same, without accommodating to other communions in any important points, not excepting such as are left to human discretion, when no good is to be thereby answered. There are often persons of other denominations who, with the concurrence of some, perhaps well-meaning, but as we think, mistaken members, of our Church, are forward in projecting, and in carrying into operation, expedients of combination for the inculcating of what they think the only essential truths of the Gospel, detached from the diversities which characterize the discordant theories; and, as they suppose, may be lost sight of in the common object of Evangelical instruction. Against such amalgamation we hold ourselves bound in conscience to declare our decided disapprobation."

G.

"HARD TO READ"

To the Editor of the Living Church:

I fully agree in the exclamation of Brother Thompson, of Birdsboro, Pa., and make one myself! Though made in the wrong place it means the same thing!!

I desire to make the following motion: Resolved (the House of Deputies concurring), that if the Pastoral Letter is ever printed in such small type, that Title I, Canon 20, Sec. iii, be changed to read as follows:

"It is hereby made the duty of every clergyman having a pastoral charge, when any such letter is published to read the said pastoral letter to his congregation, provided he has good eyes and a light chancel!!!

J. W. BARKER.

Reidsville, N. C.

SUNDAY SCHOOL LESSON SYSTEM

To the Editor of the Living Church:

The table of statistics of Sunday schools in this diocese just published, shows splendid results during the past year throughout the diocese. The increase in attendance and offerings is much larger than the previous year; all this is gratifying and encouraging to the Sunday school workers.

But the diversity of teaching as exhibited in the "Lesson" column is not very encouraging to those who wish to see the children of the Church thoroughly grounded in the Faith. We have, it appears from the report, no less than thirteen different systems of lessons; prominently amongst them are the "Three Promises," "International," "Pilgrim Quarterly," "Harmony and Catechism," and "The Blakeslee Series." Who can wonder at the invincible ignorance so frequently displayed by the rising Sunday school scholar trained up under such systems!

What we need in the education of our children is a uniform system of teaching sanctioned by the diocesan, so that children, in passing from one parish into another, shall not be compelled to begin afresh their studies. While there may not be anything positively erroneous in any of the systems mentioned, they lack positive and definite Church teaching. The Christian Year, Sacraments, ministry, worship, and precepts of the Church, or anything of a dogmatic character, are carefully ignored. It seems simply impossible to harmonize these conflicting systems with the Church's order.

The Church directs the sponsors at Baptism to take care that this child be brought to the bishop for Confirmation as soon as he can say "the Creed, Lord's Prayer, Ten Commandments, and other portions of the Church catechism set forth for that purpose."

Any system of lessons that does not embody this plain injunction of the Church should find no favor or place in the American Church, with so many systems of lessons vastly superior to any herein mentioned, the productions of the best minds of the Church. It probably puzzles others besides myself why rectors and Sunday school superintendents should wholly ignore them and order their yearly supplies direct from sectarian institutions. With Advent upon us, would it not be wise to banish these systems entirely from our schools and give the children this coming year something more definite and Churchly?

Few scholars remain with us after receiving the grace of Confirmation. If we do not impress upon them while with us the fundamentals of the Catholic Faith, the chances are they will never learn them in after life. Parents should see that their children are taught the catechism thoroughly. If this cannot be done in the school, it should be done at home, and no other system should be allowed to take its place. The children are unconscious little missionaries, they not only carry the Church's message to their elders, but influence even their daily companions. If we fail to inculcate the true teaching of the Church, we are in a measure responsible for their defects in after life. I do not suppose that Minnesota diocese is an exception to the rule. I think my complaint will be found prevalent in every diocese. But it is one, I feel sure, that needs correcting.

W. L. CULLEN.

St. Paul, Minn.

WHAT SHALL WE DO WITH THEM?

To the Editor of the Living Church:

It may be a whimsical idea of mine, but I never read an offer in a Church paper of unrevised Prayer Books as a gift to some poorer parish, but I think of the Methodist sister who said, in an experience meeting, that "she was sure she would be lost if she wore jewels, and so she had given all hers to her sister." Is there not a manifest absurdity in such bestowal of the no longer needed Prayer Books, jewels though they be? Surely, the sooner the unrevised Prayer Books are out of all the pews of all our churches the better, poor and humble though some of these churches may be. We paid a high price for the treasures of the revision, not the least item of which was the fact that, during the period of revision, there arose a generation who, knowing the Prayer Books were not all alike, grew up with necessarily less of reverence for the Prayer Book itself. What Sunday school teacher but has had to use—not to say waste—much breath in explaining that the alterations were, in the main, restorations? Who has not seen the puzzled stranger in our gates who has brought to church the Prayer Book in his hand, a book which he has long owned, and for which he has a vague respect, as for something very stable, but is suddenly at fault in trying to follow from it the service? What parish priest but has found that some of his flock feel that something must be wrong, if not about the old paths, about the new, worse that the new is not the old, when the service, as led from the chancel, is not quite like that of the book in their hands! Let us not, then, trouble the already burdened missionary or priest of a new formed, uneducated parish, by putting him in a position that will require him to explain away differences when he should be teaching of the city that is at unity in itself.

What shall we do with the unrevised books? Just what we do with the flowers from our altars when they have served their purpose, or when, not wholly withered and unsightly, they are not yet choice and fair enough for the holy place and the divine service—burn them reverently. Burn them, jewels though they be, if they are not good enough for us, they are not good enough for our brothers and sisters in the Lord. Burn them, in however good binding, and let the present generation forget, and coming generations be ignorant, of what must lessen the veneration, the sense of security, that should surround the "form of sound words" that embodies and expresses the Faith.

Y. Y. K.

THE POUND OF FLESH

To the Editor of the Living Church:

The State of Pennsylvania derives a large portion of its revenue from what is termed the "collateral inheritance tax" of five per cent. on all bequests other than to wife or children. From time to time efforts have been made in the Legislature to repeal that clause, whereby charitable institutions, churches, etc., have been taxed the five per cent, but without any success whatever. It seems that the registrar of wills of each county, whose duty it is to collect this tax, is entitled to a certain percentage; and this fact explains the controversy now pending between the officials of Chester and Philadelphia counties, as to whom the will of the late Mrs. James C. Smith shall be awarded, so that it may be regularly probated. The estate is estimated to be about $200,000 in value, consequently the tax will be in the neighborhood of $10,000. Mrs. Smith was a childless widow. She bequeathed her country-seat, "Oakbourne," to the Philadelphia Protestant Episcopal city mission, as has been noted in these columns, on the condition that within a year after her decease that organization shall maintain it as a home for invalid white women over 21 years of age. If the mission decline to receive it, or if, after establishing it, shall find it necessary to relinquish it, the property shall go to the Sisters of St. Francis. She likewise orders her city residence sold, the proceeds whereof are to create a fund, or endowment, for this invalids' home. Whatever may be the assessed value of "Oakbourne," the city mission will be obliged to pay to the commonwealth the five per cent. tax. From the sale of the city property the tax will also be collected. Mrs. Smith was a resident of Philadelphia, temporarily sojourning at her country residence in Chester Co., where she died; and from the fact that in this latter county she had a "domicile" this unseemly wrangle as to whom the will shall be offered for probate has arisen.

The late George W. Childs was wise in his generation. Being childless, it was thought that he would bequeath to the very many charities with which, while living, he had been identified, and the State, therefore, would reap a rich harvest from the amounts given such institutions, etc., in his will. But he disappointed them all by leaving his entire estate, real, personal, and mixed, to his wife, having confidence in her integrity and charitable disposition to continue donations to those objects in which he was interested, and to those personal friends who were assisted from his purse.

F.

Philadelphia, Nov. 7, 1895.

WHEN DOES ADVENT BEGIN?

To the Editor of the Living Church:

A correspondent in your issue of Nov. 23rd criticises the statement made in a Sunday school leaflet that "the first Sunday in Advent is the beginning of the Christian Year." The fact that he calls this "an almost universal error," may lead to the suspicion that perhaps it is no error at all. In Blunt's Annotated Book of Common Prayer, which is good authority, Durandus is quoted as saying that "St. Peter instituted three whole weeks to be observed as a special season before Christmas, and so much of the fourth as extended to the vigil of Christmas." As the date of Durandus is

given as A. D. 1216, this "error" has at least the merit of antiquity. Blunt further observes, "In the Latin and English Churches the Christian Year commences with the first Sunday in Advent." On what authority does your correspondent declare that St. Andrew's Day is in Advent? We cannot argue this from the position of that saint's day in the Church Calendar, for, by parity of reasoning, St. Mark's Day would always occur after Easter Tuesday, and St. Barnabas' after the Tuesday in Whitsun Week. As Blunt says, "the position of St. Andrew's Day may be at the beginning or at the end of the Christian Year." If Advent always begins Nov. 27th, why is it that the rubric after the Advent collect is universally disobeyed by the omission of the Advent collect before Advent Sunday?

ELLIOT WHITE.

Newark, N. J., Nov. 23rd.

To the Editor of the Living Church:

Permit me briefly to reply and to re-affirm. John Williams (THE LIVING CHURCH, Nov. 23) mistakes me to say that St. Andrew's Day is the first day of Advent. Not at all. St. Andrew's Day conveniently locates the first Sunday in Advent, and incidentally helps to solve this whole question. Advent depends upon the Nativity, four Sundays before, each Sunday carrying with it the six week days which numerically appertain to it; twenty-eight days in all. Mr. Williams last statement is correct. Paul F. Swett, same date, asks for my authority; another also, by private letter. Schaff-Herzog, p. 31, says, "With respect to the duration of Advent, no general agreement was ever arrived at"—correct. Again, p. 31, "Advent forms, since the sixth century, the beginning of the ecclesiastical year"—also correct. Benton's Ch. Cyclopedia, p. 37, says: "The feast of St. Andrew, on which the beginning of Advent depends, *is considered* the beginning of the Christian year;" which it cannot always be if Advent includes four Sundays. Wheatley, on book of Com. Prayer, p. 247, says: "The Church places the festival of St. Andrew, first of anniversary holy-days, at the beginning of Advent." The Prayer Book Interleaved, p. 147, says: "It is appropriate that the Festival of St. Andrew, the first called among the Apostles, should be first in the ecclesiastical year"—*in*, not necessarily *begin*. Blunt, Household Theology, p. 217, says: "*Advent Sunday* is always the nearest *Sunday* to the Feast of *St. Akdrew*, whether before or after." All agree that Advent begins the ecclesiastical year; that whatever Sunday from Nov. 27th to Dec. 3rd, inclusive, is "the first Sunday in Advent"—*in*, not necessarily *begin*. No Sunday after Trinity can pass Nov. 26th. Nov. 26th is therefore the end of Trinity-tide. No Sunday in Advent can be earlier than Nov. 27th. Nov. 27th is the exact beginning of Advent each year. The lessons Nov. 27th are distinctly Advent. The Greeks keep a forty day's fast before Christmas. The English, of whom are we, keep a minor fast twenty-eight days before Christmas, or twenty-four days, omitting Sundays. "A certain amount of sweet reasonableness" is far better than an uncertain amount of unreasonable confusion.

W. W. RAYMOND.

Plymouth, Ind., Nov. 30th, 1895.

CORRECTION

To the Editor of the Living Church:

I am afraid your regular proof reader was away, eating his Thanksgiving dinner, or Hook, the name of the famous vicar of Leeds, would not have been twice printed Nook in my communication in your issue of the 30th inst. I hope the absurdity of the misprint will call attention to the value of the quotation.

W. ALLEN JOHNSON.

Middletown, Nov. 30th

[The proof reader was wide awake and followed copy as it appeared. The editor takes the blame for failing to give the page proper revision.—ED. L. C.]

Personal Mention

The Rev. J. M. Powell who recently resigned the charge of St. John's church, Portsmouth, has consented to take temporary charge of St. Mark's church, Norfolk, S. Va., until a minister is secured as city missionary.

The Rev. P. G. Robinson has resigned the rectorship of Christ church, Calumet, Mich., and accepted the position of general agent of the new diocese of Marquette, with residence at Marquette, Mich. Please address accordingly.

The Rev. B. M. Randolph who underwent a severe surgical operation something over a year ago, and has just had to submit to another, is improved so far as to be up and about, but is not yet able to attend to any parish duties.

The Rev. Harry A. Cresser has accepted the parish of St. Michael's, diocese of Easton, Md., and entered on his duties there. Please address all mail accordingly.

St. John's, Brownwood, and Emmanuel, San Angelo, W. Texas, are to be under the charge of the Rev. Wm. G. Coote.

The Rev. Mr. Marshall has been called to take charge of St. Philip's church, San Antonio, W. Texas, and entered upon his duties Nov. 3rd.

The Rev. James Simonds has resigned the rectorship of St. Paul's church, Ironwood, Mich., and taken charge of St. Ann's mission, Richford, Vt.

The Rev. Arthur Rooney has resigned the rectorship of Henrietta, Mich., owing to impaired health, and accepted a position in Brevard N. C.

The Rev. Father Huntington, O. H. C., has gone South for rest. His letters during the next six weeks will not be forwarded.

The Rev. Herbert A. Grantham, of the diocese of Quincy, has taken temporary charge of the American congregation of The Holy Spirit, Monterey, Mexico. Address for three months, care F.D. Bunce, Apartado 68, Monterey.

The Rev. A. Caswell has entered upon the charge of St. Luke's church, Billings, Montana.

The Rev. W. H. Mitchell has taken charge of St. Mark's church, Boligee, and St. Stephen's church, Eutaw, Ala, and entered upon his duties.

The Missionary Bishop of Montana will spend the winter months in the Eastern states.

The Rev. W. F. B. Jackson has taken temporary charge of Trinity church, Newport, R. I.

The Rev. Isaac Dawson is now in charge of the church of the Good Shepherd, Albina, Portland, Oregon.

To Correspondents

AN EARNEST ENQUIRER.—We think you are right in assuming that both the proscribed sentences are intended to be used in giving the Communion. It is true, however, that where a single priest must communicate a very large number, perhaps 150, the recital of so long a formula becomes very fatiguing. The practice of reciting only the first clause, under such circumstances, has become quite common, leaving the second clause to be said once or twice to the whole railful of communicants. We never heard before of reversing this and making the second clause the prominent one. It no doubt indicates a low view of the Sacrament. But, obviously, it is more unlawful than the opposite practice. Both are extra-rubrical. Loyal priests would endeavor, even at considerable personal inconvenience, to conform to the intention of the rubric. As for "loss" involved, it is to be remembered that the words used in the administration have nothing to do with consecration, though an idea of this kind is not uncommonly met with.

Official

"THE SPIRIT OF MISSION"

At the beginning of the last vacation, to help him along, we gave written authority to one, W. H. Woolley, duly commended to us as a theological student, to canvass for *The Spirit of Missions*. He has never sent on any money, or names of subscribers, but we are informed that he secured a large number of subscriptions in different localities. If rectors will be kind enough to send us the names and addresses of such subscribers we will send the magazine. The clergyman who introduced the young man to us writes that W. H. Woolley is "a fraud."

WM. S. LANGFORD.

Church Missions House, New York, Nov. 25, 1895.

Died

DUSTAN.—At Wareham, Mass., Oct. 4, 1895, the Rev. Earnest Webster Dustan, rector of Trinity church, Sharon Springs, N. Y.

CAMERON.—On Sunday, Nov. 24th, at the rectory, South Glastonbury, Conn., after a painful illness of two years and a half, Mary Orr Johnstone, beloved wife of the Rev. Jos. Perinchief Cameron. Funeral services were held in St. Luke's church, South Glastonbury, Tuesday, Nov. 26th, and on Wednesday in St. Luke's church, Brooklyn, N. Y., her former home. Burial in Greenwood Cemetery.

"In Jesus' keeping we are safe, and they."

CRUGER.—Tuesday, Nov. 19th, at her residence, 126 West End av., New York, Julia Cruger, daughter of the late Henry L. Cruger. Funeral services were held at the Church of the Transfiguration, on Friday.

"The reward of humility and the fear of the Lord, are riches, honor and life."

HORNER.—On Thursday, Nov. 21st, at her residence, 503 Western Boulevard, New York, Rachel, beloved wife of Richard Horner.

"The souls of the righteous are in the hand of God. There shall no sorrow touch them."

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

The Advent and Epiphany Appeal is now ready for distribution. Offerings in all congregations for Domestic Missions are urgently requested early in the Advent season.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., general secretary, Church Missions House.

APPEAL FROM ST. ALBAN'S PARISH, WEST SUPERIOR, WIS.

The city of Superior, situated at the head of Lake Superior, in the diocese of Milwaukee, embraces an area of 33 square miles, and has a growing population from an influx, now temporarily stayed, of over 26,000 at the last census.

In this coming metropolis of the Northwest our Church has but one priest in active service in the whole city.

We desire to buy land and build a church in West Superior, where 20,000 of our whole population is centred, but where our Church as yet owns not so much as one foot of ground.

We have $500 on hand, and are now working hard to add to this sum by every means in our power. Will you assist us?

We also solicit fancy articles and other useful needle work for our counters, at a proposed sale, to increase our funds for building.

Address MRS. E. C. KENNEDY,
Directress of St. Alban's Ladies' Guild,
West Superior, Wis.

MILWAUKEE, WIS., Oct. 24th, 1895.

This is a good work, and fully deserves to be encouraged. The people of St. Alban's are earnest and have survived the most serious misfortunes in the recent financial cyclone which swept over Superior. They want to buy land and build a good church and this is a ripe opportunity. We ask outside help for them for the reason that they are so well determined to help themselves also.

ISAAC L. NICHOLSON,
Bishop of Milwaukee.

HIGHLANDS, N. C.

Our work at this place has been sadly crippled by the want of a suitable place in which to hold our services. The arduous efforts of our own people, supplemented by some gifts from outside, have secured us a beautiful lot and $600 in money, also a few pledges available when we build. The contract has been let for the erection of a neat but inexpensive church building, and we need at least $750 in addition to money and pledges in hand to pay for the building. This is purely missionary ground and the people have done to the utmost of their ability.

Even the smallest contributions will be gratefully received.

REV. JOHN A. DEAL.

Franklin, N. C.

I heartily commend the above appeal of our missionary to the people of the Church at large. He needs and deserves the assistance which he asks for.

JOS. BLOUNT CHESHIRE, JR.
Bishop of North Carolina.

AN APPEAL TO CHURCHMEN.

A crisis has come to St. John's church, Milwaukee, the oldest Church edifice in the city. A part of the ceiling has fallen, breaking several pews and the floor. The entire ceiling has been condemned by experts, and the congregation is turned out. The parish is carrying a debt of $4,300—all it can manage. Owing to the removal of many of its wealthier members, it is utterly unable to cope with the present calamity. We therefore appeal for assistance in tearing down the old ceiling and building one of wood It will cost about $600. We believe that many will come to our rescue in this our hour of need. Subscriptions may be sent to the rector, the Rev. James Slidell, 289 Hanover st., Milwaukee, or to Mr. Franklin Fisher, treasurer, 467 Mineral st. Subscriptions will be duly ackowledged in this paper. By order of the vestry.

J. H. RADTKE,
Secretary.

Acknowledgments

The Bishop of Delaware desires to thank his otherwise unknown correspondent, E. D. E., for continued favors, and to inform her and others that there is a ready sale for cancelled stamps sent to him for Church work.

Church and Parish

SOLO organist and choirmaster, experienced in the organizing and training of vested choirs, desires position in a parish wanting a true standard of Church music. Churchman, and A 1 references. Address G. B., care LIVING CHURCH.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY

In the preparation of this work it is desired to obtain the name and address of every person of the name of LEFFINGWELL in the United States. If any of our subscribers, particularly residents of cities and towns, will take the trouble to copy and send us such addresses, we shall esteem it a favor. The only places in regard to which we do not need to hear are the cities of New York Brooklyn, Philadelphia, Boston, Minneapolis, and Chicago. Address the editor of THE LIVING CHURCH.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

NOTICES.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter three cents a word, prepaid.

DISPLAY ADVERTISING.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts, for continued insertions.

The Editor's Table

Kalendar, December, 1895

1.	1st Sunday in Advent.	Violet.
8.	2nd Sunday in Advent.	Violet.
15.	3rd Sunday in Advent.	Violet.
18.	EMBER DAY.	Violet.
20	EMBER DAY.	Violet. (Red at Evensong.)
21.	ST. THOMAS, Apostle. EMBER DAY.	Red. (Violet at Evensong.)
22.	4th Sunday in Advent	Violet
25.	CHRISTMAS DAY.	White.
26.	ST. STEPHEN, Martyr.	Red.
27.	ST. JOHN. Evangelist.	White.
28.	HOLY INNOCENTS.	Violet.
29.	Sunday after Christmas.	White.

Advent

[Keble's Christian Year]

Not till the freezing blast is still,
Till freely leaps the sparkling rill,
And gales sweep soft from summer skies,
As o'er a sleeping infant's eyes
A mother's kiss; ere calls like these,
No sunny gleam awakes the trees,
Nor dare the tender flowerets show
Their bosoms to th' uncertain glow.

Why, then, in sad and wintry time,
Her heavens all dark with doubt and crime,
Why lifts the Church her drooping head,
As though her evil hour were fled?
Is she less wise than leaves of spring,
Or birds that cower with folded wing?
What sees she in this lowering sky
To tempt her meditative eye?

She has a charm, a word of fire,
A pledge of love that cannot tire;
By tempests, earthquakes, and by wars,
By rushing waves and falling stars,
By every sign her Lord foretold,
She sees the world is waxing old,*
And through that last and direst storm,
Descries by faith her Saviour's form.

Not surer does each tender gem,
Set in the fig-tree's polished stem,
Foreshow the summer season bland,
Than these dread signs Thy mighty hand.
But oh! frail hearts, and spirits dark!
The season's flight unwarn'd we mark,
But miss the Judge behind the door,†
For all the light of sacred lore:

Yet is He there; beneath our eaves
Each sound His wakeful ear receives:
Hush, idle words, and thoughts of ill,
Your Lord is listening: peace, be still ‡
Christ watches by a Christian's hearth,
Be silent, "vain deluding mirth,"
Till in thine alter'd voice be known
Somewhat of Resignation's tone.

The first concert of this season of the New York Oratorio Society was given on the evening of Nov. 23rd, and was notable in the first production in years, of Handel's "L'Allegro ed il Pensieroso," one of the most beautiful choral works ever written, and, as a change, proved most welcome in the place of the more familiar oratorios. Mr. Frank Damrosch conducted, and the soloists included Miss Lillian Blauvelt, Mr. Rieger, and Mr. Heinrich Meyn, whose fine baritone voice has a clearness and brilliancy rarely heard on the concert platform. The second part of the program consisted of Dvorak's 149th Psalm, which is bold, musically, and admirably suited for church use.

It was noticed that at the opening of the Church Congress at Norwich, the Bishop of the diocese wore the hood of a master of arts. It appears that his lordship has not taken his D.D. degree, and that for a reason which is very much to his credit. Upon his appointment the master of his college at Cambridge asked permission to make the usual application to the senate of the university on his behalf. But the Bishop, finding that the fees would amount to $350, felt that the demands of a diocese full of needy clergy and furnishing unlimited calls of the most imperative nature upon all who have money to spare, would hardly justify the expenditure of such a sum for a mere title. Subsequently a layman offered $500 to defray the expense of the degree, but the Bishop declined, under the conviction that the donor would not fail to expend the amount in a more useful way for the good of the Church. We are tempted to wish that the degree of D.D. in this country also had a heavy fee attached to it.

*The world hath lost his youth, and the times begin to wax old.—*Esdras* xvi: 10.

‡See St. James v: 9.

‡Ita fabulantur, ut qui sciant Domiaum audire.—Tertull, Apolog., p. 36 edit. Rigalt.

How to Manage a Goose Club

FROM *The Church Times*

"A Goose Club" in a parish, when carefully managed, can be made most useful to the people, and a means of influence to the clergy among them. It promotes thrift on the part of the members, and counteracts the very mischievous system of public-house clubs. It brings the clergyman in touch with a number of his people he otherwise would never be brought in contact with, and in such a way that they recognize his deep interest in all that concerns them. It is a great help in parochial visiting, giving a subject to talk about, and thus, with many it is difficult to interest, often becomes a starting point for better things. It also brings into the work many young men, giving them a position which they appreciate, and an insight into the troubles of other people. It is encouraging to the congregation, for they are brought into it, and, seeing the activity of their clergy, become willing helpers. It is also a source of strength to the parochial poor fund; for, while each member receives more and better goods than he would if purchased in the ordinary way of business, there is a profit made by discount interest on the money, and also nothing to pay for labor. It has been said that it is injurious to the tradesmen in the parish, but this is a mistake, the goods coming as they do almost like gifts, foster a desire for better living, and many who never before knew the luxury of a good dinner begin to inquire the reason why.

In the present writer's case the experiment proved successful from the beginning. The first year I entered upon my duties in a parish of 7,000, consisting of working people, and some of these the poorest in the town, I found in many public houses a "goose club," the members of which paid one shilling a week for twelve weeks, receiving a goose and a bottle of spirits, the subscriptions being paid every Saturday night. The profit on this to the publican was very good but it also brought men to the house who were almost compelled to have a pint of beer or more, and, as many of the women assured me, it gave an excuse to go there.

I consulted my vicar, who feared it would be a failure and involve a loss of money, but gave his permission provided I took all responsibility. With the assistance of six young men in the parish, I circulated a small bill describing the club, and intimating that subscriptions would be received at the school room every Saturday night from six to nine, the payments being 9d. a week for twelve weeks. If, however, the subscriptions were in arrears, they could be paid up until the Saturday before Christmas, when the accounts would be closed.

The goods consisted of a goose, not less than eight pounds, half a pound of tea, one pound each of currants and raisins, two pounds of flour, sugar, and plum cake, spice, candied peel, etc. We had members' cards printed on which were entered subscriptions received. Each of the young men helpers had a plain ruled book, in which he entered the member's name, and numbered the card to correspond with the book; thus every helper had his own work, and the second night each member knew to whom to pay the subscription without waiting. At nine o'clock each checked the other's book, and the cash was handed to the treasurer, who banked it, and we obtained a small interest. The first year we had three hundred and sixty-five members.

The provisions require careful consideration. We obtained the names of the largest wholesale dealers, and wrote for prices. We found French geese could be had for sixpence half-penny per pound. They were nice looking birds, but as they usually are artificially fed they waste away in the cooking. Geese from Holland could have been had for a small price, but these were considered gross and unpalatable. The Irish geese were a little more expensive, and not such good cooking birds; yet, as a rule, they are sound and corn fed. We decided to buy our first year's supply of these at sixpence, three farthings per pound. Great care must be taken in the contract to have in writing that no bird shall be less than eight or over eleven pounds, as the dealers are in the habit of sending a heavy bird to make up for a light one, and when a bird is over eleven pounds money is lost by it. It is well to have a clause to the effect that nothing over eleven pounds shall be charged for, and any less than eight shall be returned and others procured, the contractor bearing all losses. It is also important to contract for the goods to be delivered free to the school-room, as the cost is considerable, there being some special express rate. The carriage of one year's geese came to £14.

The grocery was made up in a parcel, samples of which we obtained from the best grocers in the town. These usually cost us about 2s. 1½d., the cake and flour in the same way, costing about 11d. We wrote to some of the large manufacturing firms offering to enclose samples as advertisements, and in response received from one of them a small tin of mustard for each parcel.

Previous to the day of issue we asked the ladies of the congregation to help us. They each took fifty small cards, numbered them consecutively, and threaded them with colored ribbon, then on the day of distribution tied them on to the geese, and as each member came in he gave up his subscription card and drew from a bag a ticket numbered, and proceeded to the lady having the corresponding number, who handed the goose. Confusion was avoided by the people entering by one door and leaving by another, where the groceries, flour, and cake were handed to them.

The sight of all the birds laid out on white cloths, and the piles of grocery parcels, was not one easily to be forgotten, and, in response to an invitation, several brother clergy came to see the distribution, and afterwards introduced clubs to their own parishes.

The second year of our club doubled its number, and the third year we had over one thousand members. The next year a coal branch was added to the club, thus enabling any one paying threepence or fourpence per week to have five hundred-weight of coal delivered at their houses during the week before Christmas. Seventy pounds were paid into this club during the first year.

Another most useful feature was introduced of a blanket club, into which by paying eightpence a week, a small size pair of blankets, or tenpence a week, a large size pair, could be had. These we also got from the manufacturer; the samples were kept in the school room, and the women were able to decide which they would have. One hundred and sixty pair were distributed the first year. During seven years the sum saved by the people in the various branches of the club amounted to over three thousand pounds.

And now, did the club pay its expenses? Doubtless, for from the profits we were enabled partly to support the soup kitchen and to supply the parish with six men's sick bags and six women's and children's, each bag containing an entire change of linen for the sick person, and double change for the bed. Those who work in poor parishes know the value this is to the clergyman in his work and the blessing to the poor.

The "goose club" involves trouble and anxiety, but its usefulness and effect on the parish fully compensate for all. Often have we heard the hardworking man say: "I am paying in on the quiet as I want to surprise the missus at Christmas," and at the same time cautioning us to say nothing about it. The same thing has happened on the part of the wife, and very often the young girls and youths working in factories have saved up in the clubs as a surprise for the parents.

When I think of the happy homes where our goose found an entrance, the dinner, and the tea, and this without pauperism, the result of the members' own providence, bringing out a kindly feeling among themselves, I may fairly conclude it was not labor lost.

Some Holiday Books

It is difficult to draw this line in classifying books, and it might be safe to say that all handsome, wholesome books are holiday books. We may mention a few of these under this heading, from week to week, such as seem especially suitable for presents, both grave and gay.

Alphonse Daudet's deliciously droll "Tartarin of Tarascon," is published by Thos. Y. Crowell & Co., in a very attractive little volume, boxed, bound in green and gold. The numerous illustrations are in the spirit of the text. Paper and typography are fine. As this is a "revised translation" it is to be regretted that some flippant allusions to sacred names and places had not been cut out. These are

so common among French writers that no shock is felt, perhaps, by French readers, but to the majority of English readers they are offensive. Price of the book, $1.00.

Messrs. Horghton, Mifflin & Co. offer us a pretty edition of "Stories and Poems for Children," by Celia Thaxter, with an introductory note by Sarah Orne Jewett. The book is gilt edged, literally and figuratively, a nice present for not very young children. Price, $1 50.

"Constantinople," by F. Marion Crawford, has a handsome cover, is printed on heavy, high-calendered paper, and generously illustrated by Edwin L. Weeks. No further assurance is needed as to the literary and artistic value of the work. The name of the publishers, Charles Scribner's Sons, is a guarantee for the good taste and mechanical perfection of the work. Price $1.50.

For something gay, commend us to "The Adventures of Two Dutch Dolls:" pictures by Florence K. Upton, words by Bertha Upton, published by Longmans, Green & Co. The first smile comes in seeing the name of one of the most dignified publishing firms in the world attached to a rollicking doll story! The smile grows to a broad grin and a hearty laugh as one follows the adventures of the Dutch dolls who come out of their box for a Christmas frolic. The rhyming story of these babes of wood is funny enough, but the pictures are irresistible. They are printed in colors, large pages.

Of the former, we have a good example in the "Farrar Year Book," published by E. P. Dutton & Co, price, $1.25. It is composed of selections from the works of Canon Farrar, compiled by W. M. L. Jay. Each quotation, with its text and poetical selection, occupies a page. The binding is pure white, with gold lines and lettering, and a vignette of the distinguished author on the cover. The order of the Christian Year is but slightly regarded. There are few more charming writers than Dr. Farrar, and such a collection of his most eloquent passages is especially to be prized since one may read it without meeting with scornful allusions to Church principles that abound in his works.

Dear Little Marchioness. The Story of a Child's Faith and Love. With introduction by Bishop Gailor of Tennessee. Boston and New York: T. Y. Crowell & Co. One vol., 8vo.; pp. 60. Price, cloth, $1.

This is a story of the yellow fever epidemic which scourged the city of Memphis in 1878. The author's name does not appear, but she ministered in person to the sick and dying during that terrible time. Bishop Gailor says: "It is the story of a child's faith and love; and it will appeal to those who, in passing through dark waters, have found their help and blessing in the unquestioning trust of childhood." The wide margins, tasteful binding, and beautiful illustrations, make this one of the daintiest gift books of the year.

The Red True Story Book. Edited by Andrew Lang. Illustrated. New York: Longmans, Green & Co. 8vo.; cloth.

This delightful volume for children follows "The Blue True Story Book" which has been so popular. Many tales are furnished by such writers as Rider Haggard, Mr. Lang, S. R. Crockett, Agnes Repplier, and are all founded on fact; a point which lends a charm even to the writings of authors as famous as these. The book abounds in illustrations appropriate to the text, and well executed. We can commend this volume to parents without hesitation.

The Law of the Protestant Episcopal Church, and other prominent ecclesiastical bodies. A manual for church officers with forms. By George H. Humphrey, counsellor at law. 4th edition, with appendix. New York: James Pott & Co. 1895. Price, $1.50 net.

We are glad to learn that the demand for this excellent manual of the principles and modes of action prescribed by our canon law has warranted the issuing of the fourth edition. There are a number of additions and improvements made in this edition. Although the author deals specifically with the law of the State of New York, yet the general principles of our Church legislation as related to that of the State are so nearly identical in all the States, that his work does not by any means become devoid of its great value outside the bounds of New York. If rectors and vestries would procure and study this work, they would derive much profit and avoid misunderstandings and contentions thereby.

A Guide to Systematic Readings, In the Encyclopædia Britannica. By James Baldwin, Ph. D. Chicago and New York: The Werner Co. Price, $2.

That this book fills a long-felt need is evinced by the fact that the publishers had received thirty thousand advance orders before the work was off the press. The Encyclopædia Britannica is now owned by many who cannot afford either extensive libraries or advanced instruction. This Guide to Systematic Readings ought to prove both a stimulus and a help to these people, to make intelligent use of the vast fund of information boiled down and plainly put in the encyclopædia. The guide suggests lists of articles which may with profit be read consecutively on such subjects as: Home Readings in History, and Subjects of General Interest, for Boys and Girls; the Sciences, and Philosophy for the Student; Stock and Fruit Raising for the Farmer; Law for the Lawyer, and technical articles for the physician, the statesman; in fact for every trade or profession. A perusal of the book impresses one with a sense that here at our hand is a fund of information that we cannot well afford to overlook; and it is probable that it will accomplish all that is expected of it as a stimulant to systematic reading in the Encyclopædia Brittanica.

White Turrets. By Mrs. Molesworth, author of "Olivia," "Next-Door House," etc. With four illustrations by W. Rainey. New York: Thomas Whittaker. Pp. 230. Price, $1.

A book that will well suit girls of gentle minds and refinement, who yet feel a conscious ambition to do something and be something in the world, setting a clear mark before themselves of some point of usefulness and independency which they would aspire to reach. There is, of course, the gentle tale of love within it, and a little mystery, which always attracts, concerning an "appearance" who is spoken of as "the white weeper." The illustrations are decidedly good.

The Horse Fair. By James Baldwin. New York: The Century Co. Richly illustrated, 8vo, 420 pages. Price, $1.50.

The author is deeply read in legendary lore. He has written several books for children, "A Story of the Golden Age," "The Story of Siegfried," etc., in which he has gathered together the romantic legends of the old world. It is evident that he has a deep affection for the horse, amounting almost to a passion. In order that he might draw from the entire horse world for his subjects he has conceived the idea of a horse fair, held in the magic land of Morgan the Fay, at which every noted horse known to legend or history should be present and go through his paces. The reader is surprised to learn how many horses have made an imperishable place for themselves in literature and history.

The Front Yard, and other Italian Stories. By Constance Fenimore Woolson. New York: Harper & Bros.

The admirers of Constance Fenimore Woolson will welcome a new volume by that late popular writer. All of these stories have appeared in *The Atlantic Monthly*, *The Century*, or in *Harper's Magazine*. The apparent incongruity of the title is explained by the first story, describing the laborious life of a typical Yankee woman, married for her pitiful dowry by a handsome, indolent fellow, the most touching feature of the tale being his widow's faithfulness in the support and care of her step-children, whose many demands prevent the realization of her greatest hope, that of having a "front yard" to her humble cottage, and its fulfillment through an insignificant incident, which also results in affording the good woman care and peace at the close of her life. The other stories contained are "Neptune's Shore," "A Pink Villa," "The Street of the Hyacinth," "A Christmas Party," and "In Venice," which portrays realistic scenes of Italy, and of American and Italian life, presenting a pleasing variety.

English Lands, Letters, and Kings. By Donald G. Mitchell. New York: Charles Scribner's Sons. Price, $1.50.

This is the third volume given to the world under this title, and covers the time of Queen Anne and the Georges. The author, who used to be known to the reading public as "Ik Marvel," the man who made charming confessions in his "Reveries of a Bachelor," has revived the old custom of dedicating a work to some noted personage, and prefaces his book with a courtly, dignified letter to Mrs. Cleveland. While the style is sympathetic and delightful, the book is not a thoroughly scientific piece of work, viewed exclusively as literary criticism, owing to the absence of system and classification, but it has charm and helpfulness, and will receive a welcome from its readers.

THE Bishop Paddock lectures for 1895, delivered by the Rev. Dr. Fairbairn, warden of St. Stephen's College, will be published at once by Thomas Whittaker, under the title of "The Unity of the Faith as Influenced by Speculative Philosophy and Logical Inference."

Magazines and Reviews

Blackwood's for November concludes the account of "The Chinese Navy, with the story of the Siege of Wei-hai-wei." There is a pleasant and sympathetic sketch of a visit to Ireland, an interesting memoir of the late Prof. Blackie, some "Wanderings in Persian Kurdistan," and an article on the Highland Land Question, besides the usual fiction.

Christian Literature in its new dress presents an inviting exterior appearance. Its contents are of the usual kind, a number of the most recent articles of importance on religious subjects. From the point of view of the editors the selections are judicious. As to whether they are always "Christian" in any true sense of the word, there is room for difference of opinion. Probably the most important article in the November number is that of Prof. Sayce from *The Contemporary Review* for October, on "Archæology *versus* Old Testament Criticism." We find here also the attack of Mr. Haweis on the High Church clergy and the Catholic religion, and articles by Brooke Herford, Dean Farrar, Washington Gladden, and others. We observe that under the heading "Church Unity," etc., a recent editorial of THE LIVING CHURCH is quoted in full.

The Thinker for November contains the usual class of subjects under the usual heads. Under "Survey of Thought" Old Testament Studies and the Higher Criticism are the chief subjects, and the same is true of "Biblical Thought." Under the heading "Theological Thought" comes an interesting article on "The Presence of a Creed in the New Testament." Following these we have national designation, "American," "Canadian," and "German Thought." Apparently there is no "French Thought," and no one seems to expect anything of the kind from Spain or Italy.

The Scottish Review for October (Leonard Scott Pub. Co.) is devoted to Scottish antiquities and history in two of its best articles.—"The Inches of the Forth," by Col. T. Pilkington White, and "Cromwell before Edinburgh, 1650, 'Gogar Feight," by Wm. S. Douglas. There is also an excellent paper on "The Council of Clermont and the first Crusade," by T. A. Archer, in which the influence of that movement upon the literature and culture of Europe is reviewed in some of its details. The poetry and power of the sea upon the French author, Pierre Loti, is very sympathetically described in an unsigned article, which we have keenly enjoyed.

The Nineteenth Century for November (Leonard Scott Pub. Co.) leads off with a poem on "Trafalgar Day," by Mr. Swinburne, which we venture to think is not up to his best efforts. At any rate, there is one line in the fourth stanza, "There is not and there cannot be but one," which we shall remit to the tender mercies of the grammarians. The leading article on "Bishop Butler and his Censors," by Mr. Gladstone, is a closely reasoned vindication of the great Bishop's main positions, and the general scope of his argument. It will be concluded next month. Mr. Spencer criticises Lord Salisbury's inaugural address to the British Association, on evolution. Mr. H. Somers Somerset writes on "Great Britain, Venezuela, and the United States," and we trust that he knows a great deal more about the two former than he manifestly does about the last part of his subject. There is an interesting article for musicians on "The change in our Musical Pitch" by J. Cuthbert Hadden. The discussion on "The Religion of the Undergraduate," receives a contribution each from the two universities, and that from Oxford is a bright one, very clever. There are fourteen articles altogether in this number.

A weighty number is *Harper's Monthly* for December, in its handsome cover of white and gold. That, and the first editorial in "The Editor's Study", are, however, all we can find referring to the season. The number contains the first chapters of a new novel entitled "Briseis," by William Black, to be published serially in six parts. The illustrations are by W. T. Smedley. "On Snow-shoes to the Barren Grounds," by Caspar W. Whitney, is another attractive feature, with its narrative of the first stages of a journey beyond the Arctic circle in British North America after big game. This article is embellished by twenty-two illustrations from sketches by A. H. H. Heming and from photographs by Mr. Whitney, and drawings by Frederic Remington, W. H. Drake, and Otto H. Bacher. "The Paris of South America," by Richard Harding Davis, is a description of Caracas, with some new light on Venezuela. There are six illustrations from drawings and photographs. "A Previous Engagement" is the title of a farce by W. D. Howells. Howard Pyle contributes "By Land and Sea," four sketches with twelve illustrations, including a frontispiece in color. There are five short stories: "Huldah the Prophetess," a humorous tale of New England character, by Kate Douglas Wiggin, with illustrations by W. T. Smedley; and others by Thomas Wharton, Brander Matthews, and Katharine S. Macquoid.

The Christmas number of *Scribner's Magazine* has an artistic novelty this year, in a series of twelve full-page illustrations by Oliver Herford for a fantastic story, entitled "The Kinetoscope of Time," by Brander Matthews. The illustrations are printed in a delicate tint which is interwoven with a clear black text and flows out into the margins of the page. There is an abundance of fiction. Frank R. Stockton has a Christmas love story, with the characteristic title "The Staying Power of Sir Rohan." The illustrations by Peter Newell suit the quaint conceits that characterize Mr. Stockton's style. Entirely different is Charles E. Carryl's thrilling detective story, "The River Syndicate," illustrated by the excellent English artist, L. Raven Hill. Joel Chandler Harris has a characteristic tale of a faithful slave, full of touches of homely pathos; it is entitled "The Colonel's 'Nigger Dog.'" Artistically expressive and of particular interest is the article on Alma-Tadema, by Cosmo Monkhouse, with 20 reproductions of the artist's pictures, chosen by him, with two exceptions, for this purpose. They therefore represent in the best manner his striking genius. Mr. Monkhouse has written a careful and intimate account of the artist's methods. During ten years Everet van Muyden, of Paris, has been making a remarkable series of etchings of wild animals. A fine selection of these has been reproduced in the article, "Wild Beasts as They Live," by Captain C. J. Melliss, of the 9th Regiment Bombay Infantry, a great lion and tiger hunter.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

CHAS. SCRIBNER'S SONS

The Records and Letters of the Apostolic Age. The New Testament Acts, Epistles, and Revelation. In the Version of 1881. Arranged for Historical Study. By Ernest De Witt Burton. $1.50.

Domesticated Animals. Their Relation to Man and to His Advancement in Civilization. By Nathaniel Southgate Shaler. Illustrated. $2.50.

The Poor in Great Cities. Their Problem and What is Doing to Solve Them. By Robert A. Woods, W. T. Elsing, J. A. Riis Willard Parsons, Evert J. Wendell, Ernest Flagg, Wm J. Tucker, Jos. Kirkland, Sir Walter Besant, E R. Spearman, Jessie W. Mario and Oscar Craig. Illustrated. $3.

The Amazing Marriage. By George Meredith. 2 vols. $2.50.

HARPER & BROS.

Dorothy and Other Italian Stories. By Constance Fennimore Woolson. Illustrated.

Harper's Round Table, 1895.

GEO. W. JACOBS & CO., Philadelphia.

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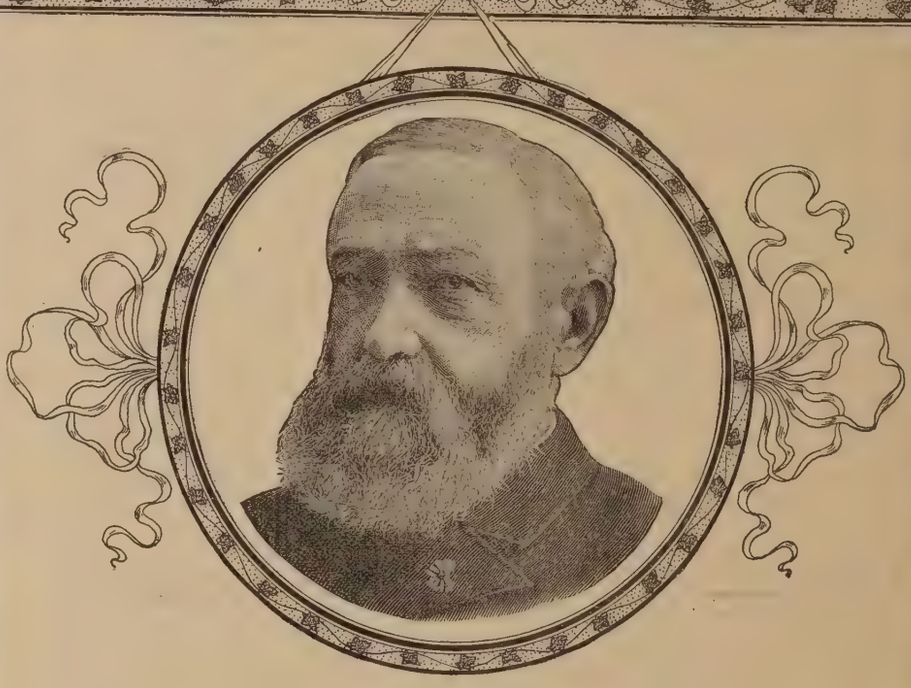

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The Household

The Proud Doll

BY ELSIE WHITE GAYNOR

"My name is Georgiana Maria Dorothea Poll,
And mine's the very bluest blood that ever coursed the veins of a doll.
You deny that dolls have blood and veins; if you wish you may,
At any rate, you know what I mean, I'm not made of common clay.

I am of the highest family type that there is any where;
Look at my queenly form and see I am made of the best curled hair.
My waxen face is the most refined, and from crown down to last,
If you'll but take the pains to see, they all bespeak my caste.

But, oh, dear me! What a world this is, this rolling mundane ball,
There are no dolls in the nursery I can mingle with at all:
There are several dolls with yellow locks, there's a nun, and a colored cook,
Then some with china heads, just think! and a clown that can jerk and crook.

It's really dreadful to have them in sight, but nothing so hurts my pride
As when the children Roxana bring, and sit her by my side,
She's just the commonest doll of all, just cotton, and rags, and thread,
And she hasn't really a dress to her name but is printed gray and red.

And the strangest thing about it is, the children like her best.
My feelings have been so outraged that I can scarcely rest!
Preferred before my stately self! Indeed, such vulgar taste!
Why was I ever, ever, born, to have my rank disgraced!

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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CHAPTER IV.

Mr. Cott held the position of cashier in the First National Bank of Ashton. He was a Churchman of Churchmen, or to put it differently, his parents and grandparents on both sides were consistent members of the Anglican communion. His father had been a warden for half a century. The name Cott stood for truth and uprightness, and when the son was chosen to take the old gentlemans place, the whole parish felt that he was in every respect a worthy successor. Staunch in his fidelity, unyielding in his principles, and tenacious in the defense of his convictions, he held high ideals and endeavored to make his life conform to them. He admired the young rector, and was agreeably disappointed in the success which followed his efforts in the parish, as he had looked upon it as something of an experiment. It was natural to expect that one so inexperienced would make mistakes, his fresh enthusiasm and transparent frankness exposing him to danger. Mr. Cott studied him closely, not to criticise, but to advise in case he thought it wise. One of the severest trials of a man's patience in any vocation, is to hear people always quoting his predecessor and saying: "Mr. A. did it so and so, and you ought to have seen how matters stood in Mr. B.'s time." Before Mr. Van Dyke had been in Ashton six weeks, he could have written quite a readable biography of Dr. Goodman from collated fragments of conversation dropped in his presence by accident or intention; but he listened and made no sound. Post mortem eulogies that are often eloquently uttered, are as likely to be hollow and cheap.

We cover the graves of our dead with costly flowers, when a few fragrant buds scattered along the rugged pathway of life would express far more. There was a certain coterie in St. David's who might occasionally have told the departed pastor that his ministry was a comfort to them, but they never did; it would have cheered and gratified him, but they kept silent. The new rector came, and to him they revealed what a large territory in their Christian experience had brought forth good fruit through the spiritual husbandry of "our dear, lamented, and saintly pastor." Mr. Cott despised gush, and he watched with deepest interest to see how it would affect Mr. Van Dyke. The test proved every way satisfactory. Whenever any one praised Dr. Goodman, he smilingly remarked: "It seems presumptuous even to think of filling his place, but the love that remembers his virtues will bear leniently with my faults."

Now, Mrs Baines assumed that the warden would openly express his dislike of the altar lights, for she looked upon him as a sort of special parish policeman, appointed to keep a sharp eye on the clergyman, and "run him in," figuratively speaking, if he abused any of the accepted traditions of the older members of the congregation.

Mrs. Baines never saw or heard of a book called "The Duties of Church Wardens and Vestrymen," and she didn't care to. She said it made every drop of her Puritan blood tingle in her veins when she saw how matters and things were being turned topsy-turvy by the new-fangled ideas of Mr. Van Dyke. Albs, and chasubles, and cinctures, and amices, and a lot more folderol! The impudence of calling the plain services Matins and Vespers! Nonsense! She knew now that the seminary in Chelsea Square was just running over with ritualists and all that. Distressed woman! If she could have seen herself as most people saw her, perhaps she would have waged a less active crusade against constituted authority. Idleness is the nursing mother of mischief, and this fault-finder enjoyed too much leisure for her own growth in grace, while she possessed just enough means to save her from working for her bread. She disliked children, and refused to help in the Sunday school. She declined to join the sewing guild on the ground that she wasn't over strong, and refused to visit among the poor, arguing that the church hired a minister to arrange such things himself. She took religion very hard—it seemed to work through her whole nature like souring leaven. Instead of a transforming and invigorating tonic, it acted like a slow poison. The rector was genial and happy in his disposition, and this caused her to say ugly things about his being too fond of the world. While he journeyed towards Ashton the evening after the events mentioned in the previous chapter, Mrs. Baines was seated in the warden's library, telling her tale of woe. Earlier in the day, Mrs. Spangle met her on the street and related the incidents at the breakfast table when the rector read the letter about his friend's intention to go to Rome. It was Cicero who said: "Nothing is so swift as calumny; nothing is more easily uttered; nothing more readily received; nothing more widely dispersed."

It didn't surprise the ruddy widow when her neighbor divulged the dreadful secret of the rector's affiliation with a traitorous priest; on the contrary, it rather gratified her to find that her prophecies were approaching a fulfillment; she held her own opinions in high esteem, and exercised unbounded faith in her mental penetration.

Mr. Cott listened with quiet respect to his caller's grievances. At length she said: "If you will lead, all the people will follow."

"Which way, mine or yours?" he smilingly inquired.

"The right way, of course, Mr. Cott; the rector is riding over the heads of everybody in the parish."

"Well, Mrs. Baines, I'm glad he doesn't try to ride *on* their heads, as I am sure such a performance would result in trouble to all concerned, and to be real frank with you, I never yet saw him engaged in any aerial excursion; it must be a very amusing spectacle to say the least. Suppose you speak in plain terms."

"Well, then, a number of people in the congregation have spoken to me about his leanin's."

"His what?"

"You know what I mean, his High Church notions."

"Ah! and what did they say?"

"They have agreed that if you will have a meeting of the vestry called, and put a stop to these things, they will keep their pews, and they threaten that unless you do they will leave."

The warden reached for a memorandum book on his table, and turning the pages, came to certain entries, which he studied a few moments before he spoke; then he asked: "Can you find out when they intend to vacate? I see there are twelve standing applications for pews."

Mrs. Baines looked confused; she had uttered a fib, and must extricate herself if possible. "I didn't mean you to understand that it came to me direct, but I have no doubt they said it."

"Very well, but whom do you mean by they? If you will mention their names, I'll make it my business to see them, as the quarter is about up."

"Oh! it isn't my concern, and I don't want to be mixed up with other folks' matters."

Mr. Cott looked at the woman sharply, and said: "It is not a wise thing to do, still if this has been canvassed as you tell me it has, it would help me as chairman of the pew committee to know exactly how many applicants for seats can be accommodated; please give me some names."

"Well, then, I'm certain the Hills and Rushtons will go, for I was told they said they were tired of supportin' a minister who wouldn't do as they wanted him to do, and was allowed to run the church his own way."

Mr. Cott didn't care to tell what he knew of the financial standing of these people, but the truth is neither one had paid a dollar of their pew rent for a whole year, and they were chronic growlers, never happier than when they were making trouble. They talked a good deal about their generosity, and a few persons supposed their boast was justified. It is an easy matter to get a reputation that way if one chooses to be tricky.

"I think we will feel their loss," the widow sighed, "they give so much for missions, too."

Mr. Cott remembered how they returned a package of envelopes he sent them for that purpose, saying they didn't believe in parading their charities before the world, and preferred placing their offering in the alms bason all in a lump. Now, as they were invariably absent when collections were taken in the church, their ideas of a missionary lump were rather an unknown quantity. The warden shrugged his shoulders, and laughed.

Mrs. Baines continued: "I understand they intend to go with the Presbyterians."

"Mr. Foster is a charming man, I understand, and it is to be hoped he will do them much good."

"There were a number who didn't stay through the service on Sunday, Mr. Cott, because they saw too much."

"I'm sorry; any one must be mainly ignorant or thoughtless who is surprised

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at what he sees, or wonderfully conceited who expects everything to conform to his standard of propriety."

"Did you expect to find candles in the church Sunday?"

"I was not aware that they were to be used."

"And didn't you speak to the rector about them, after you saw them?"

"No; it was his affair, not mine, and I have never dictated to my pastor how the public worship of the church should be ordered."

"Perhaps you like them as much as the rector does."

"I do not object to them, and if they were distasteful to me personally, I should neither interfere with, nor oppose the wishes of Mr. Van Dyke."

"Don't the vestry have a voice in these matters? or is it all in his hands?"

"The vestry are to the rector what the colonel's staff officers are to him, or to put it in an ecclesiastical term, the constituted head of a parish has just as much right to expect help and loyalty from his vestry, as the bishop of the diocese has to look to his clergy to uphold his hands."

"I supposed when we hired a minister we had a right to tell him what he was expected to do."

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"I do not fancy that word; you scarcely speak of hiring the president or governor, or any public official who has jurisdiction and exercises authority."

"That is what nearly everybody in the other denominations calls it."

"So they may, but we are not a denomination; we are a branch of the Apostolic, Catholic Church of Christ."

Mrs. Baines gave her head a dissenting toss, as she answered testily: "I guess it won't make much difference to people how they go to heaven as long as they get there, and there are lots of members of the Episcopal denomination who ain't half as pious as some Methodists I know."

"Precisely, Mrs. Baines, counterfeiters always steal the best models, and manufacturers of shoddy materials select the choicest fabrics to imitate; God intended that the wheat and the tares should grow side by side."

"But people in the other churches say there can't be much religion where there is so much form."

"Which is a foolish and thoughtless remark, Mrs. Baines; you might as well deny that there is skill or genius behind the sculptor's chiseled ideals. Form, as you express it, is the external representation of some great underlying truth."

"I don't understand what truth there can be in brass candlesticks and wax candles."

"No one claims that there is, but they are symbolic, and are object teachers."

"How do you mean?"

"They remind us of the twofold nature of our Lord who is the Light of the world—one is placed on the Gospel side, and one on the Epistle side, to declare that these portions of Holy Scripture are the sources whence come to us the knowledge of our Saviour Jesus Christ." Mr. Cott was silent a few moments, then he remarked quietly: "By the by, I stepped into Pine's studio the other day, and he showed me a portrait of Mr. Baines he had just completed from a photograph; it was certainly an excellent likeness."

The widow looked pleased and said: "I am glad you liked it, it is very lifelike, and when I stand in front of it I think it is going to speak, and it brings all the past back to me."

"But you do not need the painting to recall the past, I fancy?"

"Surely not, but you can understand that it makes it much more real."

"Yes, you are right—and the candles—don't you perceive now how they assist to arouse and hold the attention on that verse in St. John: "I am the Light of the world?" Nature is teeming with object teaching, and in autumn where will you find more profuse or gorgeous ritualism than in valley and mountain, in forests and on river banks?"

Still unwilling to drop the subject, the caller said: "Your father never took to such things and I can't see why you encourage them."

"My father, Mrs. Baines, never made trouble, and he always defended the right; his doctrine was, that when people became disgruntled and felt unable to support the administration, it was their Christian duty to go where they could be happy and not interfere with other people's business. I am not disturbed by a little burning wax, nor do I think it becoming in any one to make an anvil of Mr. Van Dyke because he chooses to have the services more ornate than the congregation has been accustomed to. He is fighting the devil his own way, and from all that I can gather, he has already accomplished a good work. I heard the pastor of St. Joseph's say to a member of our church: "You have got a man whose influence is being recognized all over town and I admire and respect him."

"That sounds just like Father Duffy; wise as a serpent and harmless as a dove. Yes, of course, it's easy enough to see why he likes him; 'birds of a feather flock together.'"

"Madame, Ashton owes a large debt of gratitude to Father Duffy."

"Perhaps it does, but I don't owe him anything. It seems to some folks that he dines at Mrs. Waverly's pretty often."

'Now that you mention it, I remember he told me that it was at her table he enjoyed such a pleasant conversation with Mr. Van Dyke."

"Did he happen to say that the rector's old room-mate was going to join the Catholics?"

"I thought he belonged among them already."

"I mean the Roman Catholics."

"He made no allusion to it; perhaps he didn't know."

"Well, he is; Mr. Van Dyke told the Spangles all about it this very day, and the rector is thinking about taking the same step in the fall."

"Are you quite certain?"

"There can be no mistake, and that isn't the worst of it; there are two more Episcopal ministers going over with them. The things Mr. Van Dyke's friend said about his parish were disgraceful and horrid. He said he wanted peace and couldn't find it in this Church."

"If this report is true, which I question, the rector will feel great sorrow."

"Nothing of the kind, he told the Spangles that their coming happiness was something he envied them. Mrs. Spangle told me this with her own mouth; this is what I thought you ought to know. There is more behind Father Duffy's words than you think, and of course you have heard that Mrs. Waverly's uncle is a teacher in Seaton Hall. The pastor of St. Joseph's used to be with him in New Jersey when they were students."

The warden replied: "It is quite impossible for me to grasp what connection all this has to do with me; I have not laid eyes on the rector since Sunday."

"Nobody has, I guess; he went off suddenly yesterday morning after that letter came, and people kept calling all the afternoon who wanted to see him."

Mr. Cott glanced at the clock; unless the interview closed soon he would have to be excused, as he had promised to go out with his wife. He arose, walked to the window and looked out on the street. As he did so the rector turned a corner and came in sight. "He's not lost, at any rate, Mrs. Baines," the gentleman remarked. "I fancy he has been out of town—hello! there's Mrs. Waverly this very minute and the carriage is stopping to take up Mr. Van Dyke."

The angry woman crossed over to the window and took in the scene, then with a curl of the lips she added; "He is always dancing attendance upon the rich."

"Please do not say that, madame, it is unjust. I know he devotes whole days to the poor, where he spends hours with other members of the flock; that is one reason why he is kept so busy."

"I guess I know, too, Mr. Cott. When I was sick for two weeks he passed the door every day and never once stopped to inquire how I felt."

"Did you have a doctor?"

"The idea! of course I did. I didn't know but that I should die."

"Were you ill long before you called him in?"

"No, I sent for him the first thing."

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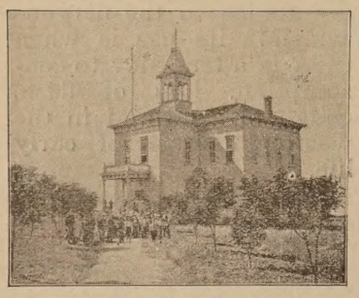

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"Your regular physician, wasn't he?"

"Yes, since I was twenty-five years old."

"I wonder he didn't come without waiting to be asked."

"The idea! how could he know I needed him unless I sent him word?"

"Why, how stupid in me—how could he indeed? and if you hadn't put a high value on his services, you would never have troubled him to come a whole mile?"

"Of course I wouldn't."

"And the rector neglected you, I understand?"

"A stranger would not have treated me worse."

"Did you let him know that you were sick?"

"I supposed he heard of it."

"It is more than likely he did not; if you desired a pastoral visit, you should have treated him with the same consideration you showed the doctor. Mr. Van Dyke is not omniscient, and anything that is worth having is worth asking for, whether it be medicine for the body or consolation for the soul. It is a pity that people will not study their Prayer Book more carefully. In the Order for the Visitation of the Sick, the rubric reads: 'When any person is sick, notice shall be given thereof to the minister.' It is but fair to put the blame where it belongs."

Mrs. Baines felt that she was rebuked, and she saw that there was no use trying to prejudice the warden's mind. She might have been a wiser, but she certainly was not a happier, woman when ten minutes later she bowed a stiff good evening and left the house.

(*To be continued.*)

"You take a daily paper, do you not?"

"Yes, several of them."

"Why not give them up and save the money?"

"What! Don't you suppose I want to know something of what is going on in the world?"

"How many Church papers do you take?"

"None."

"Then, am I to understand that you do *not* want to know what is going on in the Church of God?"—*The Parish Rubric.*

FEW Americans, says the New York *Tribune*, are aware of the fact that if it were not for the little Island of Sicily now there would be no lemons, nor are many aware of the great importance of this commerce and of its necessity to the United States. The production of lemons in America is so limited at the present time, both as regards quantity and seasons, that all of California's and Florida's products do not supply 10 per cent. of the country's needs. After the months of August and September, when our domestic lemon crops mature, but for Sicily we should be without any lemons whatsoever, except for a few that Spain sends us, during the rest of the year. Accurate figures show that from Sept. 10th to April 30th during the last five years the importations from Sicily have been about 1,200,000 boxes every year, each containing 300 lemons. This is equal to 360,000,000 lemons.

Miss Lillias Hamilton, M.D., the Shahzada's medical attendant, belongs to a good old Ayrshire family, the Hamiltons of Sundrum, and is a kinswoman of the Earl of Eglinton. Some years ago, while Miss Hamilton was staying at Sundrum, the wife of a gamekeeper, owing to some inadvertence, was in danger of bleeding to death. Medical aid was not procurable. Miss Hamilton, though then more of a 'prentice hand than now, when she is the favorite physician of the Ameer, immediately cupped her cousin, the young laird, and by injecting his blood into the patient, saved her life. A like ready-minded courage has carried her to Calcutta and Cabul.

THE Armenians are one of the oldest races in the world. Their country is mentioned by Xenophon and Ezekiel, and in the cuneiform inscriptions of Babylon and Assyria. All the nations that surrounded them have passed away, but they remain, though their country has been harried with fire and sword for centuries. The permanence of the Armenian race has been ascribed to the virtue of their women and the exceptional purity and stability of their family life. Even in their heathen days polygamy was unknown to them. They have been a Christian nation for more than 1,500 years, and have undergone perpetual persecution for their Faith from the surrounding Oriental people.—*Charleston News and Courier.*

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Count Tolstoi

Who is in closer sympathy with humanity, its needs and its sufferings, than any man who is alive to-day, says:

> "Go through a crowd of people, preferably city people, examine their tired, anxious, wasted faces; remember your life and the lives of those whom you have known intimately; recall the many sad cases of sickness and sorrow of which you have heard, and ask yourself the reason of all this suffering and despair. And you will see, however strange it may appear, that the cause of nine-tenths of human misery is some chronic weakness or disease, that this suffering is useless, that it could be avoided, and that the majority of people whose lives are darkened by ill health might be strong, vigorous, and happy."

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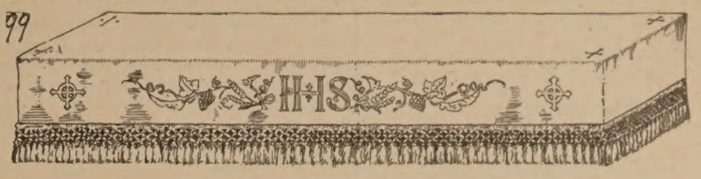

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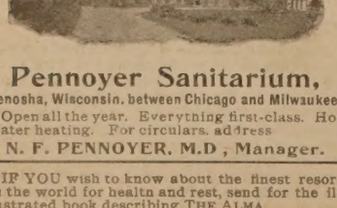

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Suggestions for Christmas Gifts

MOUNT a Soule photograph on a piece of heavy water-color paper, allowing a three-inch margin. Gild the edge and on the margin paint a delicate scroll work in gold. You can get a pattern from advertisements in the backs of magazines. Place a piece of glass over the whole, and back of it a piece of white Bristol board. Put into a photograph frame which may be made from heavy wire, or bought.

A DIAL on which is represented the face of a clock would do well for a business man or a physician. A circular piece of heavy cardboard is covered with paper or some pretty plain fabric. In the centre place another smaller circle of white, upon which mark the hours of the day. Hands from an old clock dial, or of cardboard or celluloid, are attached in such a way as to move easily, while across the outer circle is lettered in white: "Will be in at ——." Sprays of grasses in white, green, or brown may be added.

A POPULAR style of bag has for a foundation one of the soft, closely woven baskets which fold together. On this, across one side, embroider with Roman floss a spray of dark red chrysanthemums. A quarter of a yard in depth, and the necessary fullness, of surah, the same shade, should be shirred in the top of the basket, and a red silk cord at the upper edge of the silk, closes the bag.

ONE of the small linen work baskets can be used for spools. It is much better to buy one than to try to make it at home, and they are quite inexpensive stamped and bound. A design of holly on white had the binding of red braid. A spool was placed in each pocket, and a red cord run through them and the rings between the pockets. In the centre was a cushion of white linen embroidered with holly. About the edge was a full, box-pleated frill of the red braid. Stock the cushion with needles and pins, and no matter what sort of an accident your basket may meet, the contents will still be undisturbed.

A SOFA afghan for the bed room of some busy college girl is a useful and pretty gift, and there are no more charming materials than Flocon wool and knitting silk. Ten balls of the plain wool and four of the wool with a silk thread glistening through, it will be sufficient, with one ball of knitting silk for an edge, top and bottom. It may be crocheted in star stitch, or knitted in rib-stitch with large wooden needles, and in either case is a piece of work quickly performed. Its beauty may be enhanced by a ruffle of silk under one of Valenciennes lace. Pretty tones are old-pink shading to terra-cotta, with a bit of light sage green in the border, or one shading from olive to palest gold, the darkest always in the centre. If you have a big brother "on the plains," send him one in his college colors, so that in sleep and dreams, at least, he may find the civilization he has left. Five balls will make a baby's afghan.

AN original reminder of last summer's pleasures was sent to a woman whose fishing excursions were always unsuccessful. It was a sewing chatelaine in the form of three fishes. Each fish was made of two pieces of thin cardboard. One side of each piece was lined with gray cloth, and the outside covered with small half circles of pinked cloth—or cloth pinked—the exact shade of fish scales. Of course a much better imitation can be made by using fish scales—provided you are enough of a fish lover to be willing to prepare them for use. After the pieces are covered, join them with small overhand stitches, leaving the head open on one side. Stuff one fish with scissors, thimble, emery, and needles. In the second put spools of silk and cotton, letting the thread run from the eyelet hole which forms the eye. In the third, put balls of darning cotton. Fasten all three with silk cords to a bow of red ribbon. On the under side of this is a small safety pin to secure it to the waist.

STIMULATES DIGESTION.
HORSFORD'S ACID PHOSPHATE.

It acts directly on the food, thus assisting the stomach, and also stimulates the secretion of the digestive fluids, putting the stomach in an active, healthy condition.

Household

DAINTY AND CAPTIVATING Christmas Gift

Description of Souvenir Spoons.

They are standard after-dinner coffee size, heavily coin silverplated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not as represented your money will be refunded.

We want you to have a set. Everyone who has thus far bought them are delighted. Hundreds who never before did such a thing have shown these exquisite souvenirs to friends and neighbors and have secured most beautiful and valuable silverware premiums for the little time required. The spoons are real works of art; little gems of the mighty World's Fair and unless you have seen them you cannot realize what a delightful present they make for wedding, birthday or Christmas gift. The price is so low, only 99 cents for six spoons, that anyone can afford to buy them. Why not buy a set today. You will be deeply interested in the premium offers we will send you and whether you care to show the spoons or not you will be glad you bought them. This is the kind of letters we receive daily.

DECATUR, Ills, September 25, 1895.

Leonard Mfg. Co.:—Please forward fifty-four sets of World's Fair Souvenir Spoons. Enclosed find Chicago draft for the amount. I have many orders and wish to deliver as soon as possible. MISS A. A. GAMBLE, 461 N. Church Street.

WASHINGTON, D. C., Sept. 14, 1895.

To the Leonard Mfg. Co., Dear Sirs:—I sent an order like the enclosed for one set of spoons last year for a wedding present to a grand daughter and they were the most pleasing of all her silverware (which was abundant) as a souvenir of the Fair. MRS. SIDNEY ALLEN, Howard University.

LAPORTE, Pa., Sept. 14, 95.

Leonard Mfg., Co. Chicago. Gentlemen:—Enclosed find check for $23.76 for thirty-six sets of Souvenir Spoons. Very truly, E. S. LATSHAW, Pastor M. E. Church.

I received the spoons in good condition and find them all I could desire. Enclosed find Money order for $5.94 for six more sets, with which you will also send the spoons as premium. Respectfully yours, MRS. L. C. SANBORN, 1401 Pierce Street, Sioux City, Iowa.

Send **99 cents** by Postoffice or Express Money Order. Individual checks and C. O. D. orders not accepted. We refer to First National Bank of Chicago or any Express or Mercantile Company, and any leading Religious Paper in the Country. Be sure to order at once as this is a Christmas Offer.

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giving full directions for embroidering over **80** different flowers, leaves and fruits, showing the colors of silk to be used for each. **SENT** to any address for 4 cents in stamps.

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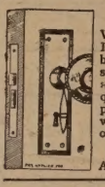

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